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REPORTS

ON

PUBLICATIONS ISSUED AND

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SEVERAL PROVINCES OF BR

DURING THE YEAR

1889.



# PAPERS

1889.

## THE PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

FOR THE YEAR

1889.

### MADRAS.

*Extract from the Proceedings of the Government of Madras, Electoral Department, No. 221, 222 (Electoral), dated 17th March 1889.*

Read the following paper:—

From D. Deenar, Esq., M.A., D.Sc., Acting Director of Public Instruction, Madras to the Chief Secretary to the Government of Madras.—No. 201 H.H., dated Madras, 1st March 1889.

I have the honour to submit, in original, the analysis of publications registered during 1888 under Act XXV of 1867, prepared in conformity with the instructions contained in the Resolution of the Government of India, dated 12th September 1882, No. 1—133, together with my proceedings reviewing the Registrar's report.

*Proceedings of the Director of Public Instruction, No. 257 B.D., dated 10th March 1889.*

Read the following letter:—

From M. R. R. V. Krishnamoorthy Chettiar, Registrar of Books, to the Acting Director of Public Instruction, Madras.—No. 24, dated Madras, 1st March 1889.

I have the honour to submit the usual report on the published literature of the Madras Presidency for 1888, together with the prescribed statements giving the necessary statistical information as to the languages and subjects of the publications registered during the period of review.

2. The total number of books, pamphlets and periodicals registered was 1,274, or more 230 more than the number reported for the previous year. It will be seen from the following entry for five years that the rate of increase in the number of books has been steadily maintained during the period:—

Books and pamphlets Published	Number of books registered		Number of pamphlets registered		Number of periodicals registered	
	1884	1885	1886	1887	1888	1889
Books	212	201	213	211	210	212
Pamphlets	112	117	123	117	119	124
Total	324	318	336	328	329	336

The year is a remarkable, however, for the growth of periodical literature and it may be expected from the increasing number of University graduates. Though eight new periodicals were started in 1882, seven of the preceding year's did not end even after six months, perhaps because of a paucity both pecuniary and literary. This support is not generally forthcoming, especially in the case of certain literatures, which the young graduates will be compelled to cultivate, the absence of all remunerative work in the commercial departments of literary clubs that have been started by them all over the Presidency of less than ten years being a sufficient fact, and the European practice of taking a month, half-yearly, or even yearly leave without pay, which makes hardly profitable to publish them in the provinces of peninsular and South of India, as



fables in English with illustrations, which first appeared in the pages of the *English Review*, and now reprinted in Madras by the Christian Vernacular Education Society, is noteworthy as being the production of a native graduate and a Member of the High Court. Fair Choice stories and pictures published by the same Society in English are intended for the use of children. The others are stories of soldiers and other features characteristic of various fables, the Pancharatna, and the like in the South Indian vernaculars, i.e., the Captain Wilm's Persian translation of 315 fables from Tewari's edition of Kalila's Fables in English with the moral taken from Persian authors.

**History.**—Besides an interesting account of the Bahubali Zamindari, which is of some historical importance in the military annals of Northern Ceylon, there were registered seven reprints of School Histories of India in English and Vernacular languages, including the outlines and analysis of Roman and Indian History and the "Ade-Memoranda to King's History," being a continuous genealogical tree in the shape of a wall map in colour linking together the Kings and Queens of England from the reign of Egbert, with a list of chief events and dates.

**Language.**—The number of publications under this head is on the increase, they being mostly designed for educational purposes. Among the original works and reprints in English may be noticed Mr. Adam's First Work in English with a Key, which supplies a great desideratum; an annotated edition by the same author of Walker's Selections, and Mr. Quinn's notes, the first ever published, on White Doe of Rydbrook, forming a valuable addition to Wordsworthian literature, besides other helps to candidates for the University and other public examinations. An enlarged and revised edition of a Tamil-English dictionary, an English-Tulu dictionary, Anilura Salsa Rasa Kosa, a Telugu dictionary, an annotated and enlarged edition of a grammar of the ancient dialect of the Kannarese language, a manual of Sanskrit roots and compound words, a collection of choice Tamil proverbs and Sanskrit moral sayings with English renderings, Hallett's English sentences with Tamil questions, besides a Telugu translation of Kahlisa's Chandalika, a standard work on Sanskrit rhetoric, are all useful in their way to students.

**Law.**—The legal publications in English are all new editions of old works of law and Among the Hindu law books may be mentioned the Tamil translation of Manu Dharma Smriti, and Yagoya Valkya Smriti and Deccan Dharma Smriti with Telugu comment. A Digest of the Mysore Law Reports and a Revenue Handbook of Travancore are the first publications of the kind in Native States, but there is nothing new in them.

**Medicine.**—There were 21 medical works received, against 15 of the previous year, and the contributions to veterinary science and art on the European system are the most important. A native book in Tamil verse on Branding, the great Indian remedy for diseases peculiar to horned cattle, being published with crude illustrations for the first time, is likely to attract the attention of the Society for the Prevention of Cruelty to Animals. Chikitsa Darpana or the "Mirror of Treatment" in Telugu, and "Navaratri Vaadya Chaitravani" in Tamil, are publications on the Hindu system of medicine. Dr. Venkappa Naik's lectures against the use of alcohol, tobacco, opium, ganja, and other narcotics, form a useful tract for the benefit of native readers, while the Tamil and Telugu translations of the Charter of Defense "Report of three years' work," published at the close of 1892, afford valuable information to the people of Southern India respecting the efforts made to apply female medical aid to the women of this country.

**Miscellanea.**—Under this head are grouped all publications which bear no relation to any other class. Besides the "Guide" to the city of Madras and to the Nilgiris with maps, and "Funnydom," or a book of jibes and witty sayings in English, with English and geographical, copy-books, classical collectors, and the remarkable edition of the Indian Penal Code, there are three books, one on fingerprints, another on cavalry training, and the next on police drill, and a paper on the docket of the Slave and Child Labour cases from the Krishna river, as well as treatise on the women of India and the training of girls, one in English and another in Malabar. The Madras Almanac, Calendar and Directory conclude the list of new "annals and年鑑," representing a large quantity of useful information and everything educational pertaining to Madras and its dependencies beyond the limits of the Province, together with another almanac published by the Rev. Mr. St. John for the use of "law students" suggested as a class book in connexion with the study of general election legislation.

**On Poetry.**—The year is by no means devoid of poetical literature, a slight failing being that there is in the number of poems published either new and original or old, refractions. Of these Verla, Kavil's children, Kavil, Kavil's Tales in Tamil, and others in English and in Telugu, are the principal recent poems.



of the number reported for the previous year, or about 25 per cent. of the total publications of the year under review.

7. The number of works in which case of copyright was registered during the year was 273, of which 256 were private and 17 Government publications.

8. In concluding this brief analysis, I need only remark that an impulse has been communicated to vernacular prose literature among the reading classes that are conversant with English, probably by the instructive periodicals and newspapers published in the vernacular languages; and it is to be hoped that the demand for such literature will grow in the future. As regards bawdy, the general tone of the current literature of the year is unobjectionable; but an oil indecent book in Tamil called *Kalkkalam*, the sale of which was prohibited long ago, seems to have been reprinted during the latter months of the year under review with obscene pictures intended to show how sensual desire and lust may be gratified among men and women and gratified to a mischievous extent, though the aim of the oil author of the book is said to be that of treating of the physical, intellectual and moral aspect of love as one of the objects of human life. This illustrated edition, designed to show the aim of the oil sage and secretly printed in a native press, was brought to light by an anonymous oil personage complainant whose statements sounded so much like truth that I referred the communication to the Commissioner of the City Police; and it is a matter for congratulation that the Police inquiry has resulted, after the close of the year, in the prosecution and punishment of a native bookseller with rigorous imprisonment as he was caught secretly selling a few copies with the filthy pictures in question.

9. In connection with this notable event of the year, there came to light also cases of neglect of certain native printers to deliver what they had printed and bound for sale to the public, and thus to evade the law. Some of these are textbooks of the Educational Department involving an infringement of Government copyright, and these have been referred to the Law officers of Government. There are, however, several difficulties in the way of tracing such cases for want of means to detect and prove non-delivery and thus to suppress the increasing infringement of copyright, but the result of the legal proceedings, if at all instituted, will be noticed in the next annual report.

#### *English Language.*

Category	Number of cases in which copyright was regis- tered	Number of cases in which copyright was regis- tered							
		Private	Govt.	Private	Govt.	Private	Govt.	Private	Govt.
Art.	1	1	—	2	—	2	—	1	1
Biography	1	1	—	1	—	1	—	1	1
Drama	1	1	—	1	—	1	—	1	1
Fiction	1	1	—	1	—	1	—	2	2
Hawker	1	1	—	1	—	1	—	1	1
Language	1	1	—	21	5	2	2	20	21
Law	1	1	—	24	1	2	2	20	24
Medicinal	1	1	—	1	—	1	—	1	1
Miscellaneous	1	1	—	82	4	2	2	73	77
Poetry	1	1	—	1	—	2	—	1	1
Religion	1	1	—	21	1	2	2	17	27
Science (Mathematical and Natural)	1	1	—	7	3	2	2	6	10
Science (Natural and others)	1	1	—	1	—	2	—	1	1
Total	107	23	29	4	10	9	10	73	73

#### *Tamil Language.*

Category	Number of cases in which copyright was regis- tered	Number of cases in which copyright was regis- tered							
		Private	Govt.	Private	Govt.	Private	Govt.	Private	Govt.
Art.	1	1	—	1	—	1	—	1	1
Biography	1	1	—	1	—	1	—	1	1
Drama	1	1	—	1	—	1	—	1	1
Fiction	1	1	—	1	—	1	—	1	1
Hawker	1	1	—	2	3	1	—	1	3
Language	1	1	—	10	10	2	—	8	10
Law	1	1	—	1	—	2	—	1	2
Medicinal	1	1	—	1	—	1	—	1	1
Miscellaneous	1	1	—	12	10	2	1	10	12
Poetry	1	1	—	10	3	2	—	8	10
Religion	1	1	—	1	—	1	—	1	1
Science (Mathematical and Natural)	1	1	—	1	1	1	—	1	1
Science (Natural and others)	1	1	—	1	—	1	—	1	1
Total	107	23	29	4	10	9	10	73	73



Historical Review.

Subject	Percent Wrong		Percent Right		Percent Total		Percent Right		Percent Total	
	Percent Wrong Below Grade	Percent Wrong At Grade	Percent Right Below Grade	Percent Right At Grade	Percent Total Below Grade	Percent Total At Grade	Percent Total Below Grade	Percent Total At Grade	Percent Total Below Grade	Percent Total At Grade
Art	1	1	1	1	1	1	1	1	1	1
Drama	1	1	1	1	1	1	1	1	1	1
English	1	1	1	1	1	1	1	1	1	1
Geography	1	1	1	1	1	1	1	1	1	1
Mathematics	1	1	1	1	1	1	1	1	1	1
Music	1	1	1	1	1	1	1	1	1	1
Poetry	1	1	1	1	1	1	1	1	1	1
Physics	1	1	1	1	1	1	1	1	1	1
Science (Biology, Chemistry and Mathematics)	1	1	1	1	1	1	1	1	1	1
Total	7	1	43	1	15	6	12	11	11	11

PENINSULAR LEPIDOPTERA

Austin, Johnson

Language	French	English	Spanish	Portuguese	Arabic	Chinese	Other
Religion	1	1	1	1	1	1	1
Total	1	1	1	1	1	1	1

Sanskrit Language

	1	2	3	4	5	6	7	8
Deans	1	1	1	1	1	1	1	1
Deans	1	1	1	1	1	1	1	1
Language	1	1	1	1	1	1	1	1
Faculty	1	1	1	1	1	1	1	1
Faculties	1	1	1	1	1	1	1	1
Science (Mathematics and Mechanics)	1	1	1	1	1	1	1	1
Total	16	4	21	—	15	8	19	13

Bilingual—English and Latin Authors

**Language:** English, French, Spanish, German, Italian, Portuguese, Dutch, Polish, Russian, Chinese, Japanese, Korean, Vietnamese, Thai, Arabic, Hebrew, Persian, Turkish, Greek, and many more.

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Topographic maps are available from the U.S. Geological Survey.

Echocardiographic Findings

Language	Spanish	French	German	Italian	Portuguese	Total
Spanish	1	1	1	1	1	5
French	1	1	1	1	1	5
German	1	1	1	1	1	5

*Eduardo Gómez, Luis M. Fuentes, J. L. Pérez, et al.*



*Bi-lingual—Sanskrit and Malabar Publications.*

Language	Original Works		Translations		Total		Original Works		Translations		Total	
	Print Works	New Editions										
Malabar	—	—	1	—	—	1	—	—	1	—	1	1
Total	—	—	1	—	—	1	—	—	1	—	1	1

*Bi-lingual—Sanskrit and Kannada Publications.*

Language	Original Works		Translations		Total		Original Works		Translations		Total	
	Print Works	New Editions										
Kannada	—	—	1	—	—	1	—	—	1	—	1	1
Total	—	—	1	—	—	1	—	—	1	—	1	1

*Tri-lingual—English, Tamil, and Telugu Publications.*

Language	Original Works		Translations		Total		Original Works		Translations		Total	
	Print Works	New Editions										
Tamil (Mathematical Mechanics)	—	—	—	—	—	—	—	—	—	—	—	—
Total	—	—	—	—	—	—	—	—	—	—	—	—

*Polyglot Publications.*

Language	Original Works		Translations		Total		Original Works		Translations		Total	
	Print Works	New Editions										
Malayalam	—	—	—	—	—	—	—	—	—	—	—	—
Total	—	—	—	—	—	—	—	—	—	—	—	—

It will be seen from the following table that the number of original works has steadily increased during the past five years, and that the figure for the year under review is appreciably large. The number of works translated during 1952 is also large, being more than the total for the two preceding years:—

	Original Works		Translations		Total		Original Works		Translations		Total	
	Print Works	New Editions										
1947	—	—	—	—	—	—	—	—	—	—	—	—
1948	—	—	—	—	—	—	—	—	—	—	—	—
1949	—	—	—	—	—	—	—	—	—	—	—	—
1950	—	—	—	—	—	—	—	—	—	—	—	—
1951	—	—	—	—	—	—	—	—	—	—	—	—
1952	—	—	—	—	—	—	—	—	—	—	—	—

It appears from the Registrar's tabular statement and the quarterly catalogues that out of the 219 works entered as original, 140 are new editions of old publications, and 39 are Government or printing books which were printed and published between the years 1873 and 1944, but registered in 1952 by the Director's special order. These are not to be regarded as original works, although they are technically included under that class. It may be presumed that most of the works entered under the head of "First edition—Original works" in the tabular statement are merely new forms of old compositions on matters of legend, religion, philosophy, and physical science. Such productions are to be regarded as in reality of literary activity, rather than of intellectual progress. It is, however, highly gratifying to observe that the number of works under the heads of compilation, keys, and paraphrases, the general tendency of which is open to objection from an educational point of view, is much smaller than it was in 1950, and that 60 works of general usefulness, of which 52 have been contributed by the Mysore University, have been published.

The following statement shows the number of publications in English, Sanskrit, Arabic, Persian, and 61 of the Indian vernaculars during the past five years:—

	Original Works		Translations		Total		Original Works		Translations		Total	
	Print Works	New Editions										
1947	—	—	—	—	—	—	—	—	—	—	—	—
1948	—	—	—	—	—	—	—	—	—	—	—	—
1949	—	—	—	—	—	—	—	—	—	—	—	—
1950	—	—	—	—	—	—	—	—	—	—	—	—
1951	—	—	—	—	—	—	—	—	—	—	—	—
1952	—	—	—	—	—	—	—	—	—	—	—	—

It is observed that English, Telugu, and Hindustani publications have largely increased during the year.



3. The 1,400 books may again be divided into 91 English, 223 Marathi, 413 Gujarati, 65 Hindi, 62 Urdu, 22 Sindhi, 24 Khasi, 91 Sanskrit, and the remaining 123 in other languages such as Mārāṭhī, Kāsi, Arahā, Zindī, &c., and their ramifications by two, three, &c., as will be seen from the statements appended. The distribution of the total number according to the subject-matter is given in statement No. 67.

English.

4. The English publications are divided below under the various Headings—

- (a) Of the two works on *Arts*, one was "A Catechism of Telegraphy or Self-instructor" for the use of railway employés, and the other was "The Principles of Agriculture for India," by Motilal Kasturbhai Shah of the Malwa Agricultural College.
- (b) In *Biography* there was only one work and it was "Gaurishankar Udayashankar, C.S.I., of Bhavnagar," by Javerilal Umashankar Vaidik. Gaurishankar was once Minister to the Thakors of Bhavnagar and has now retired from worldly life and become a *sanyasi* or ascetic. He was born in 1843 at Gogab, a British sea-port town about ten miles from Bhavnagar. He belongs to the caste of Valmiki Nagar Brahmins. He received elementary instruction in Gujarati, his native tongue, in indigenous schools. Possessed of quick natural parts and a good memory, it was not long before he attained the average standard of education in his time. At the age of 17 he entered the service of the Bhavnagar State as Assistant Vakil of the State at the Political Agency and gradually rose to the Chief Ministership of the State to which he rendered useful services. Of him the biographer says: "Mr. Gaurishankar Udayashankar, C.S.I., the venerable ex-Dakha of Bhavnagar, holds a high place in the roll of distinguished Native Ministers who, by their successful administration of Native States, have earned for themselves a character for statesmanship. He has been to Bhavnagar what the late Nawab Sir Salir Jung was to Hyderabad, what Sir T. Mâlhar Rao was to Travancore, Indore and Bhopal, and Sir Dinkar Rao to Gwalior,—one who by his order cut of chaos, and raised the territory he administered to the position of a first class Native State. An account of Mr. Gaurishankar's life is, in fact, the history of Bhavnagar for the last fifty years, from the time it held an insignificant position to the period when it occupies the foremost place in Kathiawad. His life and career are inseparably blended with the history of Kathiawad from the time when the authority of the Peshwa had terminated and the British Government had just stepped into his place, when disorder and lawlessness had disturbed the Province, to the period when the British power became paramount, and the civilizing agencies of road and railway communications, orderly government and education began to work out their results in increasing the peace and prosperity of Kathiawad. Every Governor of Bombay, from Superintendent Light as stone down to His Excellency Lord Reay, who has visited Kathiawad, has had an opportunity of knowing Mr. Gaurishankar and learning from his own lips many matters relating to the condition of the Province."
- (c) The two works on *History* call for no remark.
- (d) Among the *Historical* works there are intended for school boys and two for the general public. Of these latter see is "A Sketch of History of Orissa," by Ramkrishna Ishwarbhanji Date. The history covers a period of about 210 years from A.D. 1643. The other work is "A Sketch of the History of Bengal," and throws much light as to the place and time of the immigration of those people to India.
- (e) The books registered under the head of *Languages* are all school books, giving grammatical, etymological, and other notes on reading books.
- (f) The *Law* books are some of the Acts of the Legislature of one in the Bombay Presidency with certain alterations, i.e., "A Manual of the Law of Mortgage," by S. S. Wig'e, is based on English works on the subject, and will be of great service to students and officers in the Bombay Presidency who, as the author says, have no legislation treatment to guide them on the subject of mortgage etc.
- (g) Of the two *Medical* works one is "Motilal Pernia's of the University of Nagpur, *Banarsi*," and the other is "A History of the Principal Diseases of Nagpur. Once a part with its British India," by William Hyatt, Captain Surgeon, Bombay Army.



"*in*," by Kanshi D. Meghji, M.A., F.R.A.S.; "Anecdotes of High Schools," by Govind Krishna Gokhale, B.A.; "An Aid to the Study of Tathata's Algebra," by S. S. Ji Nareshchandra Keydji, B.A.; "Notes on Host," by Mukhtar Shrivastava Goh, M.A.; "Science Notes, Part I," by M. S. Goh, M.A., and V. B. Bhote, B.A.; and "The Antiquity of British India and its Dependencies," by James A. Murray, F.S.A.L., are the most prominent and deserving of commendation.

(f) "Bijapur" by Henry Cousens, M.R.A.S., is the only book under the head of *Topography and Travel*. Bijapur, now the capital of the Deccan, is situated two hundred and forty miles eastward of Bombay and is famous for its beautiful architectural works of the Mohammedan period. The guide describes in detail its objects of interest and gives historical outline, and is very useful.

5. (a) No *Arts* received attention from Marathi writers last year except those of Gymnastics and Horticulture. In his *Hallucidior of Gymnastics*,

Bijapur Jan. 1874 Aji has devoted special attention to the art of wrestling and has described, with illustrations, the various artful turnings and wrappings made use of by trained wrestlers. Ganesh Gorakhsinh's "Gardening" is a volume of 431 pages, demy two size, and treats of the methods of planting and nourishing a large number of fruit and flower plants, vegetables, evergreens, creepers, &c., and of gardening implements and appliances. The value of the book is much enhanced by the beautiful illustrations which it embodies.

(b) There were nine *Biographical* works. Of these five were lives of Hindu saints and religious teachers and four of historical personages. The former are lives of Rambhadracharya, Monkprabhu, Jayaramswami, and Nityananda Bhakti-Sankalpa Samangals, while the latter are those of Shirdiji "the Lord of the Royal Umbrella," Sir Thomas Munro, and some other great men. Rambhadracharya was the religious preceptor of Shirdiji, the founder of the Maratha Empire. He was born in A.D. 1605 and lived for seventy-three years. He was a poet and has written poems on various subjects. His verses on the human mind are highly instructive. The "Life of Rambhadracharya," published from old manuscripts by Govardhanrao Jatavali, is full of stories of miracles performed by this great saint and poet. The life of Sri Shankaracharya, written by Shukrishna Shastri Athalye, on the authority of van der Sarvant's work on the same subject, appears to have been written after much research and enquiry, and is highly interesting. In the discussion of the question of the date of Shankaracharya's birth, the biographer refers to several authorities on the subject, such as the book entitled *Jainapya* and others, and arrives at the conclusion that Shankaracharya must have been born 2,000 years ago or in B.C. 110. The biographer, in a foot-note, calls in question the too wide dates assigned to Shankaracharya by modern Oriental scholars, such as Professor Max Müller, Dr. Bhāskarīkar, and Mr. Justice Telang, and says that their inferences are contradictory and inconsistent and cannot be accepted. Shankaracharya was a great Sanyasi, ascetic and philosopher. He is believed by the Hindus to be an incarnation of Shiva, the third god of the Hindu Trinity, and to have been born for the revival and regeneration of the Vaishnava religion after it had been shaken and made unstable by the Jinas of the P. P. wave of Pallava. He has written able commentaries on philosophical works, such as the *Sandarbha* and *Advaita* of Vyasa and the *Cyānatā*, and numerous other works. He believed in the identity of the human soul with the Supreme Spirit and disdained the drosses of philosophers who assert God to be distant from man. Shankaracharya is said to have travelled over the whole of India and converted all the eminent religious teachers who propagated tenets opposed to the Vedic religion. The lives of other saints deserve them no less attention than those recited by them and call for a particular notice. Two biographies of Sri Shanta were published, one by Krishnayya Sane, B.A., and the other by Bijapur Janardana Bhagat. The first was written by Krishnayya Asant Sallal for the information of the elder Bijapur Marathis in 1819, and the publisher, Mr. Sane, has added to the text of his own for the elucidation of the original. The present is the second edition of the work. The other is a modern work in which Mr. Bhagat takes a very sympathetic view of the biography of the saint of the moment, and after comparing him with Alexander the Great, Caesar, and Napoleon Bonaparte, pronounces Shanta to be better than all of them as a sympathetic poet. The "Life of Sir Thomas Munro," by Vinayak Kamble O.S., is based on the work compiled from Edward George's Life of the 1st Baronet of Aranwa and others of the early English school in India. It has been approved by the Board of Education Committee. The other work of the same author, the "Religious Life of Some Great Men," is a reprint of the former, and has been noticed in a previous page. It has been put up by the Government Educational Department.



(1) *Miscellaneous Books*.—Under this heading a large number of books have been registered and the most noticeable of them are noted below:—(1) *Srimadja Jaimini's Kathakarsh des Hinalandia Pali-lic. Vailler* is a prose rendering of an original legendary poem in verse by Jaimini, son of Vyasa, the great legendary writer of India. This work gives in a simple style an account of the great horse-warrior and his horse, who has been performed by King Dharmar, the elder of the five Pandit Brothers, for the purpose of clearing him off of the sin committed by him in killing in war his numerous Kaurava cousins, and counts so many steeds of the war-horse said to have been encountered in the course of the heroic hero's trip round the world. The account given of a king named Mayurabhanja, who at the request of God in the guise of an old Brahman, allowed his body to be saved by his wife and son with a view to give his flesh to a lion as a ransom for an old Brahman's son represented to have been killed in his clutches, is instructive; the devotion of Mayurabhanja's wife to her husband is admirable, and the narrative is heart-touching. Whatever may be the historical worth of such works, they afford interesting and instructive reading, and often serve to amuse the reader; and doubtless they contain many supernatural phenomena beyond the pale of credence. As a work of art the book under notice is admirable. The volume gives in the end an essay on the greatness of the ancient Hindus in which the author says that the old Hindus were a race of men highly intellectual, well-versed in the knowledge of arts and industries, rich in sciences, &c. In one place he says that the ancient Hindus knew the use of steam as a propeller of conveyances like the present steam-engine and often used it as such, as will be seen from Chapter XVIII of the *Sisipasasikta*. Whatever truth there may be in these assertions, the book like others of Marathi and Company is certainly well worth reading: (2) "The Sankalpa Manuska, or the Analysis of the Theory of Education," is a translation into Marathi of Herbert Spencer's work on education, by Vaidyer Ganesh Sahasrabuddha. The language of the book is pure and intelligible, and the subject is highly edifying. The book has been awarded a prize by the Dakshin Prize Committee of Poona, and is undoubtedly deserving of being introduced as a text-book in Training Colleges for school-masters, and may be recommended as a Marathi work for study for the First B.A. Examination of the Bombay University if Marathi be recognized by that body. It is highly spoken of by several scholars: (3) The "Industrial Arts of India," compiled in Marathi by B. A. Gupte, Curator, Government Book Deptt., and published by Malabarika Ballal Nimbaji, describes the various arts and industries that flourished in India in the past times or are in practice at the present time. The book supplies a great deal of information in the Marathi language and furnishes much useful information. It is well written and due credit to the writer for the diverse information he has embodied in it: (4) "The Howrah Pratidin, or a Descriptive Account of Howrah," compiled by Bhikuntha Bipa Acharya and Moro Venkay Shingne and published by Janardan Matkar Gurjar, is a new and useful book of the year. It gives much interesting information about the past and present state of the town of Howrah and seems to be the best of its kind published in Marathi. It gives maps and is calculated to meet the wants of newcomers to the town: (5), (6) The *Karma Updya* and the *Vilapaka Purana*, translated from Sanskrit by Viman Sankarji Emparkar and published by Vaidyer Morebhat Poddar, are well-done prose renderings of Bharatnati's *Uttaranayana* and Kali's *Vilapaka Purana*, and supply innocent and interesting reading. The style is simple and free from the faults of Sanskrit: (7) In *Ella-Sankalpa*, Ganesh Jagdip Agarkar, B.A., explains the Kinder-Garten system of educating little children and illustrates its introduction into this country: (8) The *Seaford Prayoga*, or Self-Help, is an essay by Vaidyer Morebhat Matkar, M.A., based on Smiles Self-Help, in which the author points out, by means of illustrations, the importance of diligence, industry, self-respect, love of independence, courage, and other personal qualities which raise men to high positions and induce the nations of India to imitate the English people in these respects: (9) In *the Indian Uplift*, B.M. Bhandarkar discusses the question of the advancement and development of the different castes prevalent in India: (10) The "Hindu Upanisads," lectures by Justice Telang, Viman Alay Modak, B.A., and B.R. Pimparkar, are highly suggestive and display vast reading and deep observation: (11) *Holy Isfahan, Persia*, or a translation of a portion of the well-known work of General Meadows Taylour, entitled "The Conquest of Persia," by Asaphdeo Sathish Ram, B.A., is an excellent valuable addition to Marathi literature: (12) The *Santappa Mehta*, by Venkay Govind Laxmi, maintains that women enjoyed high respect among the ancient Aryans, and gives illustrations of it from ancient writers from the great Hindu legendary works called the Puranas.

(ii) *Poetry*.—The number of works registered under this heading is the largest. With a few exceptions, these publications are small pamphlets and broadsides from the most old time down to the most recent. They comprise historical documents, dramatic scripts, recitations and poems of the various gurus of the Hindu pantheon, like sage Valmiki, whose



life of Balhadeva, Narayan Hoonchandra, has rendered into Gujarati several good Bengali works written by well known writers. The original Bengali work on *Clementine* is from the pen of Mr. Ishwarchandra Vidyakar, and is so popular in Bengal that it has reached the 35th edition. It gives short sketches of the life of twenty self-made men of Europe who presented their states under great difficulties. Under this head comes also the autobiography of General Booth, the commandant of the Salvation Army.

- (1) *Drama*.—Of the 24 works registered under this head, 16 are original, and the remaining two are translations. The original works are mostly written by Hindus, only two being by Parsis. The translations are: (1) *Falsipar Jyoti*, or Infusion to Fidelity, by Bahwanji Neeraji Kothariji, an adaptation of Shakespeare's "Cymbeline" and (2) *Mahadevchandra Natak*, or the Drama of the Biggest King, being a translation of the well-known Sanskrit drama of the same name, composed by Vishakhadatta, which is of a political character representing a series of Machiavellian strategems and influencing public events of considerable importance. Most of the original works are written on social topics, although there are a few of them on historical, mythological, and legendary subjects, one of a political character, and one on the Indian Vedantic philosophy. The political drama is a small book of 23 pages entitled *Vigyanik Pitanam*, or an Exposure of Loyalty. It is a monologue in one act (III), refuting those who maintain that the Indian National Congress is a colonial and seditious institution and that its demands are unreasonable. This is the third publication of the "Vidyalankarpanihi" Series. In the works on social topics there is hardly anything new or noteworthy. These works generally take stock of the social woes, such as those of child-marriage, enforced widowhood, and evils among from uniting in wedlock a young lad with a girl older than himself, from lavish and reckless expenditure on marriage and other festivities, and from intemperate habits. There are also some books on the charity of women, amongst which is the story of Prince Sahranta and his wife Satianghi. This story is very popular in Gujarat and the dramatic work formed from the earliest of this story has undergone as many as twelve editions. The dramas in which some of the dutiful and pietoriously charitable Hindu queens of historical fame figure as heroines are, the *Sati Bhakt Devi*, the *Sati Seetkaur*, and the *Sati Sohiliji*. The Vedantic work above alluded to is the *Hatti Jali*, *Jivadayavasavatti Atmaya*, *Bija Petala*, or the Story of the Soul, Part I. It evaluates the doctrines of popular Vedantism, and is written on the lines of the well-known allegorical and philosophical drama of Krishna Mihira, entitled *Pashchay-Chandrasatya*, or the Rise of the Moon of True Intelligence or Knowledge, wherein faith, volition, error, conceit, and hypocrisy are introduced as dramatic persons.

- (2) *Fiction*.—Of the 39 works registered under this head, 25 are original and the rest are either republications or translations. Two are written by Indians, of whom *Gazestani Gollerji*, a picture of Hindu domestic life, by Tolubhai, is a small original novel and is dedicated to Mrs. Noye Scott; the other is a translation of the English tale of Sanford and Merton, a posthumous work of the late Kankaldji, wife of H.H. Balchandji Mehtabji Jaidhi, with an introduction by Mareshchandra Durgaram Trivedi. The only educational work under this head is the translation of Beopnara's Children's Friend, which has reached the ninth edition. Among the original works in the class may be mentioned *Goshrishna*, *Jedeni Chali*, *Siddhiji*, or Prince Gul Khan, the last three of Pardi, a historical novel describing the last struggles of the Zoroastrian religion Persia, the many battles and skirmishes fought with the armies of the Sultan, and finally the fall of the Persian Empire; *Jasendi Oldrade*, another historical novel, relating the story of the old Rajput king of Gujerat of the Chudasama dynasty and more particularly of Jaswendhar, the father of Varadji, of Varadji himself, and of his son Jagatji; *Karmashastri Atmaya*, which concerns marrying a young wife at an advanced age; *Savitri Chanderji*, giving a picture of the happy married life of Nitubhai; and *Amaralal*, a love-tale. Amongst the translations are the Indian Nights' *Kaveri Kalanji*, Part III of XIV, or the experiences of Kali or Kavery Kanya Mohan, as a doctor's assistant; *Paschay*, a translation of Lady Augusta Somerville's *Pashchay Chandra*, a well-known English work of poet Dorothy Green Franklin, a historical tale relating



*Sajawat-i-Purush-o-Protagonist-gar-e-Kank-hay-e-Malik-Chezrahi*, or a Reply to the work entitled an Examination of Judaism, or a Slip in the Face of the Christians. The former tries to explain away some of the absurd improprieties and inconsistencies found in the Hindu Purâks, while the latter meets an attack made on Judaism by a Christian Missionary. *Muluk-o-tarikh-e-Hindustan*, or the history of Mahrâsh or Maher Yashu'î; *Muluk-o-Jasir-e-Hindustan*, or an Essay on the meanings of Maher and on the Melerkhan-jahan or Earth; *Roshnî-Kriya*, or Observations; and "A Price-Hoay on the Sun," giving an account of the worship of or reverence paid to the Sun by the different nations in ancient and modern times, are good works written by Pîrisi authors. Works by Muhammadan writers deserving mention are—(1) *Akhâ-Chit-Râjâ-Purâkari-Chit*, by Gulâm Muhammad bin Hafezâbâk, trying to prove by reference to the Korân that the earth does not move; and (2) "*Jâdir-Gosâlî*," being a reply to the Hindus who ask the interference of Government for prohibiting the slaughter of the cow for food, observing that there is no need of such protection. Among useful translations and adaptatives under this head are—(1) *Adir-âh*, an adaptation of the well-known work of Colonel Meekins Taylor, entitled "Confessions of a Theog"; (2) *Buddha-vadhi-o-Sâkyamuni-Gîta*, giving legends in praise of philanthropy, benevolence, honesty, truthfulness, and fortitude, and condemning vicious company, unfaithfulness to the marriage bed, flesh-eating, &c.; and (3) *Sirin-Champak-Shrestha-Chintâ*, or an Account of Champak Shrestha, being a Jain legend illustrating the belief in a former existence, showing the reward or punishment meted out in the next life, and pointing out the great merit of the virtue of charity. Under this heading is also to be found a book containing the substance of one of the lectures of Colonel Olcott, the leader of the Theosophists, entitled the *Discussions-Trilokî-Darsâs*, or a Bird's-eye view of the Past, Present, and Future of India.

(i) *Poetry*.—A majority of the large number of books registered under this head are small pamphlets on such subjects as legendary stories, praises of Satyavâlîya, Shiva, Sita, and other gods and goddesses of the Hindu pantheon, the initiation of the soul, the repentance of a sinner, child-marriage, the lamentations of a bachelor, description of sacred and other places, the great fire which occurred at Baroda on the 6th April 1889, the closing of the shops and suspension of business which occurred at Baroda on the 22nd August 1889, the two of the steamer *Fajla*, otherwise called *Fastara*, that foundered on the 10th October 1889, &c. Among the original works *Sank-Malik*, or the Seal of Firozâbâd, and *Kardana*, or the Season, are good works. Among the replications and late translated works may be mentioned "The Selections from the Odijâkî Poets," Part III., edited by L. S. Dabli; *Padmâ-Kârîya*, a quarterly magazine; and *Abdul-Yâfi*, or the story of King Nala. Under this head there are two small books entitled *Prasad-Prem-Tâlî*, or the Sports of the Loving Pair, giving a picture of the love drawn with questionable taste; and *Udâllâ-Kârîya*, or the lamentations of a Bachelor, giving a force of an educated completeness of the Banâ caste who could not get himself married. Both contain indecent expressions, and the printers were recently fined by the City Magistrate of Ahmedabad for printing and publishing them.

(ii) *Politics*.—Of the four works on *Politics*, one is a translation of Mrs. Fawcett's well-known popular work, "Tales in Political Economy," intended for the use of school children; another is "A Brief Sketch of the Indian Administration," Mackay; and in third, "The Elements of Politics," seems to have been based upon *Shâstrârthi* and other Sanskrit books describing the duties of a king, and is intended for Native Princes.

(iii) *Philosophy*.—Of the 31 works in this group, 11 are original works and the rest translations. Of the original works, one is a collection of the moral and immoral and unphilosophical of the East and West, another is an attempt to prove some of the early young principles of the Jain philosophy, a third uses the creation and destruction as happy seat of God according to the Jain and other systems, a fourth, the *Dasra-trîshâlî*, explains the easy and difficult modes of salvation and the various experiences of hell and heaven. The *Hindoo-Jâhâr-o-tarikh-e-Hindoo-Jâhâr*, a true *gallâlî-kârîya* is the best by far of the class. The former is a *Janâk-Sankalî*.



verbal and abstract concretes regarding God, the duties of man, the necessities of worldly pleasure, salvation, &c., arrived at by Hindu philosophy by the light of the teachings of the Vedas.

9. In Kñārē there were in all 34 books. Of these, 19 were of literature on Anthropology, Geography, &c., intended to be read by scholars. The remaining 12 works are noticed below:

(a) *Drama*.—There were two publications under this head, of which one is a translation of the well-known Sanskrit work "The Sisiratala," or "The Lost Ring," and the other, *Suddha Nītī*, is an adaptation of one of the dramas of Henry Fielding's. The *Sisiratala* is the best of its kind in Kñārē literature, and for its pure language deserves to be read by every student of Kñārē.

(b) *Fiction*.—There is only one book under this head, by name *Chandradhāniśīla*. It describes the extreme devotion of Chandrabas to God and his narrow escape from the jaws of death on two occasions. The moral of the story is that while virtue and vice are in conflict, virtue comes out successful in the long run.

(c) *Miscellaneous*.—There are five books published under this head. One of them, entitled *Aryavāra Purāṇa*, or a Description of the Non-Aryans, gives the origin of the *Shudras*, or the lowest of the four principal classes of the Hindus, and their numerous subdivisions. The author remarks that many of the low-caste Hindus of the Deccan were the aborigines of India and having gradually adopted the customs and manners of the Aryans, were assimilated with the term of the Shudra class of the Hindus. The *Pāśuratīkā*, or *Brahmāṇḍa*, quotes a few passages from the Smritis in support of widow re-marriage. The *Āśīra Paddhati*, or *Moral of Teaching*, is a translation of Fowler's Discipline and Instruction. It is intended for Training Colleges.

(d) *Poetry*.—Of the nine publications under this head, one *Tarayālīśīla*, is a reprint of an old Kñārē work; six are poetical versions of some legends of the Bhagvat Purāṇa, and the remaining two are books containing love-songs or ballads generally sung by illiterate persons.

(e) *Philosophy*.—There are two books under this head. One of them is a Kñārē version of the well-known philosophical work the *Īśopadeśī*, and the other *Tatva Clepādīsī*, containing a collection of verses on the nature of God and the vanity of worldly concerns, was written by Paramālēśa, one of the poets of Karnātak.

10. In Bry there were only two publications, and they were different editions of the *Upaniṣads* by Tolakka in big volume and big type. Tolakka was a devotee of Rāma and has written his life in verse, which

is very popular in Northern India.

The *Upaniṣadi* publications are poetical works, describing the doings of kings and merchants, such as Chandroḍja, Haricardja, Vatsaraj, &c. They are called *Myths or rāsa*.

The *Guruvalli*, *Aśvī*, and the *Āyodhī* publications are religious tracts.

The *Hindu Sūti* are all about moral books and books on grammar and history.

In the *Āśīra Sūti*, nine are subdivisions and eight on general subjects.

11. The three books in Zind are prayer-books in trilingual characters. Of the *Purāṇa* 12 books, 7 are poetical and religious works and one on history, being a translation of Sir John Malcolm's History of Persia by Mura Ilirat. Of the other books the *Pāṇini Kālīśa Nāṭakamalī*, or the Institutes of Pāṇini Nāṭakamalī, contains precepts for the guidance of kings. In statement of the utterances are of a religious nature giving the text of the Allo-pan, consequences on it, and the Prophet's life, doings and prophecies. The military book is *Mujahidīnāṭakamalī* containing war-prayers.

In Sindhi 94 publications were registered, of which 12 were poetical and 81 religious works. The poetical works comprise legendary chronicles like the *Māṇḍūkya*; the glorifications of gods and of several saints, rivers and other objects; and poems on secular subjects. The edition of the *Pāṇini Kālīśa Nāṭakamalī*, by Krishnāchandra Pāṇini, is bulky and will occupy a book in two volumes, and is comparatively cheap. The edition of *Nāṭakākāshī* *Kālīśa*, edited by Shikhar Virbhadra, contains a valuable introduction by the editor. The *Sāhitya Kalīśa*, a Sindhi anthology, edited by Peter Petersen, D.Sc., M.A., from No. XXXVII of the Bombay Sindhi Series published by the Department of Public Instruction, Mumbai, and in it a portion of beautiful passages from old Poets. The *Kālīśapāṭī*, of Nāṭakākāshī *Kālīśa*, with a learned commentary by Lālita Venkateswara Tālukdar, under the project of Dr. R. H. Ellinaker, is another useful work published by the Education Department, and treatise of that on all the various figures of speech used in Sindhi literature.



length on the importance of all Gujarati literature and of its worth and potentiality Government as a help to an authentic history of Gujarat.

(c) In the *Bhakti and Marathi* group of 33 books, the most important are the following:—*Satish Gajatri Mantra*, or the Text of the Gajatri hymn with its meaning, by Balenarao Kamalakar. This is a small pamphlet giving the various interpretations put upon the principal hymn recited by the three upper classes of the Hindus, viz., the Brahmins, the Kshatriyas, and the Vaishyas, at their morning, midday, and evening service, by the several exponents of the Aryasangitras, viz., the Vidyashryas, Sankalcharyas, Yajnavalkya, Bhadrabahu, and Shankaracharya. This compilation will be found very useful by the Hindus. The simplest meaning of the hymn explained is:—"We meditate on the enlightening and the self-enlightened radiance of the Creator of the Universe who darts his energies in the right path." The "Lilavati," or the Treatise on Arithmetic and Measurement by the celebrated Hindu Astronomer Bhaskaracharya, translated into Marathi by Deenanath Khedekar, will be found interesting to mathematicians as a work of antiquity by an ancient Indian astronomer. In the treatise the table of weights and measures, the modes of working sums as well as questions for solution are stated in verse, and are therefore easy to learn by heart. The weights and measures therein given are, however, obsolete. The *Yuktibhāṣā*—*Mūḍhaṇyāṇi*, by Venkata Rāmchandra, will afford much aid to persons desirous of learning the true nature of the human soul. In this book the author has given the text of the original work with two commentaries thereon, one by a philosopher believing in the identity of the human soul with the divine spirit, and the other by one believing man to be distinct from God. Both these commentaries have been translated into Marathi by the author, who at the end of an able introduction to the book, arrives at the conclusion that man is distinct from the Divine Spirit and must attain his salvation by propitiating the latter. The work is difficult to be understood by one who has not mastered the technical language used by philosophers. "The *Vivāhśāradī*, or Marriage Ceremonial according to the Rigvēd," translated into Marathi by Bhikram Sarker Gore, and published by Jackdaw Mabsale Gorjar, is another useful addition to Marathi literature. The *Rasatanaśālī*, with its Marathi translation by Anshu Balaji Bapat, is one of those numerous translations of medical works which have of late been published and given encouragement to quacks. The *Snehaśālīdyāyāśālīśālīśālī*, or a translation into Marathi of the legendary work called the Bhagvat, published by Ganesh Mahadev Jhaverkar, is a well executed work, but the task undertaken is so vast that there is fear of its remaining incomplete for want of support. This group, like several others, contains trashy publications, which have such as promote superstition and as had better not be published at all. There are books on palmistry, significance of dreams, forebodings from the fall of the beard on the various parts of the body, auspicious and inauspicious respirations, &c.

(d) *Sanskrit and Gujarati*.—Besides translations of religious and legendary works this group contains various treatises on Indian medicine and surgery with translations into Gujarati, like the *Claesasī Śāstrikā*, published by Kripachandar Dabirji Traval, the *Ālīṣṭapāṭī*, the *Pāliyādīrī* and the *Bṛihāśāstrikā*, by Jethan V. Raghunath, the *Fāṇīyāśālī*, by Mehta Gaunkhanter Lalabbhai of Dakor, &c. The other works do not call for any remark.

(e) *Sanskrit and English*.—There were only sixteen publications in this group. They were almost all schoolbooks. "The Standard Sanskrit-English Dictionary," by L. R. Varma, M.A., LL.B., is a well got up cheap lesson and supplies a want long felt by Indian students. The other good books in this group are the The original publication called "Compendium of the Hatha-Yoga Philosophy"; the *Mānasāśānti*, second edition, edited by Sankar Dineshwar Pandit, M.A.; the *Ālayavāda Śāstrikā* of K. H. Mehta, by P. N. Patilkar, B.A., and "Sanskrit Poetical Anthology, No. 1," by T. Sambasiva Kappiwani Sistro of Neemal Behl, Ende.

(f) *Sanskrit and Hindi*.—This group contains two good works on Hindu medicine, viz., one translation of *Sūtrāśālī*, by Pandit Gopālkar Poddarji, and the other translation of *Poliāśālīśātāśālī*, by Dattatreya Shukraballal, and two on English, viz., the *Prakritisātāśālī* and the *Āśāpāṭipāṭīśālī*, by Bhaskarand Sehji, both printed at the Narayandas Press, Bimlay. The last book treats of chronic maladies as a means of union with the Supreme Being and of the several postures of the body and other requisites which a patient of malady is bound to take in the attainment of success. It explains how a man should respond to temptation and if not brought to the tip of his nose, &c., in his practice Malady is impossible, says it, in the case of a man who eats much or heavy food, or always lies, and who does not restrain his passions and appetites.

(g) In the remaining 162 religious publications, the majority is of religious, puranic, and other traditional groups which call for no other remark than that these are general collections of all sorts in two to derive a greater attraction to their respective religious and traditional the more so of the prayers and rituals.



### (2) *Preface.*

Subject	Number of Wives	Number of Husbands	Number of Children	Total	Number of Husbands		Number of Children	
					First	Second	Third	Fourth
Empty	1	-	-	1	-	-	-	1
Empty	1	-	-	1	-	-	-	1

10) *Merrill*

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Arts														
Literature														
Drama														
Fiction														
History														
Language														
Law														
Medicine														
Miscellaneous														
Poetry														
Politics														
Psychology (including Mental and Moral Behavior)														
Religion														
Science (Mathematical and Mechanical)														
Science (Natural and other)														
Total	125	24	120	24	262	62	121	24	120	24	262	62	121	24

#### (f) *Geotrichum*

Arts												
Biography												
Drama												
Fiction												
History												
Language												
Law												
Medicine												
Miscellaneous												
Poetry												
Philosophy												
(1) Supply (excluding Mental and Moral Science)												
Religion												
Science (Mathematical and Mechanical)												
Science (Natural and other)												
Total		224	61	62	63	443	72	273	431			

(2) *Mind.*

	1	2	3	4	5	6	7	8
Arts	—	—	—	—	—	—	—	—
Literature	—	—	—	—	—	—	—	—
Drama	—	—	—	—	—	—	—	—
Fiction	—	—	—	—	—	—	—	—
Language	—	—	—	—	—	—	—	—
Law	—	—	—	—	—	—	—	—
Music/Drama	—	—	—	—	—	—	—	—
Poetry	—	—	—	—	—	—	—	—
Philosophy (including Mental and Moral Sciences)	—	—	—	—	—	—	—	—
Science (Mathematical and Mechanical)	—	—	—	—	—	—	—	—
Science (Natural) and other	—	—	—	—	—	—	—	—
Total	11	7	11	11	6	6	72	49

(5) *Kastner.*



## (16) Sanskrit.

Subject	Foreign Books		Domestic Books		Domestic Periodicals		Domestic Serials		Domestic Periodicals	
	Domestic	Foreign	Domestic	Foreign	Domestic	Foreign	Domestic	Foreign	Domestic	Foreign
Arts	1	1	1	1	1	1	1	1	1	1
Drama	1	1	1	1	1	1	1	1	1	1
Fiction	1	1	1	1	1	1	1	1	1	1
Language	1	1	1	1	1	1	1	1	1	1
Mathematics	1	1	1	1	1	1	1	1	1	1
Metallurgy	1	1	1	1	1	1	1	1	1	1
Poetry	1	1	1	1	1	1	1	1	1	1
Philosophy (including Mental and Moral Sciences)	1	1	1	1	1	1	1	1	1	1
Religion	1	1	1	1	1	1	1	1	1	1
Science (Natural and Social)	1	1	1	1	1	1	1	1	1	1
Total	9	1	9	1	9	1	9	1	9	1

## (17) English.

Subject	Domestic	Foreign								
Religion	1	1	1	1	1	1	1	1	1	1

## (18) French.

Subject	Domestic	Foreign								
Fiction	1	1	1	1	1	1	1	1	1	1
History	1	1	1	1	1	1	1	1	1	1
Mathematics	1	1	1	1	1	1	1	1	1	1
Poetry	1	1	1	1	1	1	1	1	1	1
Religion	1	1	1	1	1	1	1	1	1	1
Total	3	1	3	1	3	1	3	1	3	1

## (19) Arabic.

Subject	Domestic	Foreign								
History	1	1	1	1	1	1	1	1	1	1
Language	1	1	1	1	1	1	1	1	1	1
Mathematics	1	1	1	1	1	1	1	1	1	1
Poetry	1	1	1	1	1	1	1	1	1	1
Religion	1	1	1	1	1	1	1	1	1	1
Science (Mathematical and Mechanical)	1	1	1	1	1	1	1	1	1	1
Total	7	—	7	—	7	—	7	—	7	—

## (20) Tamil.

Subject	Domestic	Foreign								
Religion	1	1	1	1	1	1	1	1	1	1

## (21) English and Hindi.

Subject	Domestic	Foreign								
Language	1	1	1	1	1	1	1	1	1	1

## (22) Sanskrit and Marathi.

Subject	Domestic	Foreign								
Language	1	1	1	1	1	1	1	1	1	1
Mathematics	1	1	1	1	1	1	1	1	1	1
Metallurgy	1	1	1	1	1	1	1	1	1	1
Poetry	1	1	1	1	1	1	1	1	1	1
Philosophy (including Mental and Moral Sciences)	1	1	1	1	1	1	1	1	1	1
Religion	1	1	1	1	1	1	1	1	1	1
Science (Mathematical and Mechanical)	1	1	1	1	1	1	1	1	1	1
Total	11	1	11	1	11	1	11	1	11	1

## (23) English and German.

Subject	Domestic	Foreign								
Language	1	1	1	1	1	1	1	1	1	1
Metallurgy	1	1	1	1	1	1	1	1	1	1



(17) Middle and High Str.

Report	Circumstances Present	Time		Place Present	Time Past
		Time Past	Time Present		
Report	Time Past	Time Present	Time Past	Place Present	Time Past

(37) *Synthesis and X-ray diffraction*

(71) *Gajardas and Urda,*

CD-Enthalenten

(22) English and Germans.

Language	2	2	1	1	1	1	1	1
Multilingual	1	1	1	1	1	1	1	1
Total	3	3	2	2	2	2	2	2

170 *Farmers and Cities*

(32) *Users and visitors*

Figure 1. The relationship between the number of species and the area of forest cover in each of the 100 plots.

(35) Peter und Paul.

1926-1927 - 1927-1928 - 1928-1929 - 1929-1930 - 1930-1931 - 1931-1932 - 1932-1933

### **(2) Exhibit and Audit System**

Page . . . . . | - - - - -

1420 Lellis and Gruber

Figure 1. The effect of the number of nodes on the performance of the proposed algorithm.

110 Faculty, Students, and Society

*Ecology*, 1970, 51, 113-120. Printed in Great Britain.

162 *Southern Entomologist*

11. Length (containing Mental and Moral Elements) . . . . .

162 *English-Speaking Africa*

**Language**: English, French, German, Spanish, Italian, Portuguese, Dutch, Polish, Russian, Chinese, Japanese, Korean, Vietnamese, Thai, Indonesian, Turkish, Arabic, Hebrew, Persian, Farsi, and many more.



## (E) English and Gujarati Periodicals

Name	Periodical	Gujarati Periodicals		English Periodicals		Total Periodicals		Gujarati Books		English Books	
		No.	Page	No.	Page	No.	Page	No.	Page	No.	Page
Manvantara		1	1	1	1	1	1	1	1	1	1
Artha		1	1	1	1	1	1	1	1	1	1
Samayika		1	1	1	1	1	1	1	1	1	1
Samayika		2	1	2	1	2	1	2	1	2	1
Samayika		3	1	3	1	3	1	3	1	3	1
Samayika		4	1	4	1	4	1	4	1	4	1
Samayika		5	1	5	1	5	1	5	1	5	1
Samayika		6	1	6	1	6	1	6	1	6	1
Samayika		7	1	7	1	7	1	7	1	7	1
Samayika		8	1	8	1	8	1	8	1	8	1
Samayika		9	1	9	1	9	1	9	1	9	1
Samayika		10	1	10	1	10	1	10	1	10	1
Samayika		11	1	11	1	11	1	11	1	11	1
Samayika		12	1	12	1	12	1	12	1	12	1
Samayika		13	1	13	1	13	1	13	1	13	1
Samayika		14	1	14	1	14	1	14	1	14	1
Samayika		15	1	15	1	15	1	15	1	15	1
Samayika		16	1	16	1	16	1	16	1	16	1
Samayika		17	1	17	1	17	1	17	1	17	1
Samayika		18	1	18	1	18	1	18	1	18	1
Samayika		19	1	19	1	19	1	19	1	19	1
Samayika		20	1	20	1	20	1	20	1	20	1
Samayika		21	1	21	1	21	1	21	1	21	1
Samayika		22	1	22	1	22	1	22	1	22	1
Samayika		23	1	23	1	23	1	23	1	23	1
Samayika		24	1	24	1	24	1	24	1	24	1
Samayika		25	1	25	1	25	1	25	1	25	1
Samayika		26	1	26	1	26	1	26	1	26	1
Samayika		27	1	27	1	27	1	27	1	27	1
Samayika		28	1	28	1	28	1	28	1	28	1
Samayika		29	1	29	1	29	1	29	1	29	1
Samayika		30	1	30	1	30	1	30	1	30	1
Samayika		31	1	31	1	31	1	31	1	31	1
Samayika		32	1	32	1	32	1	32	1	32	1
Samayika		33	1	33	1	33	1	33	1	33	1
Samayika		34	1	34	1	34	1	34	1	34	1
Samayika		35	1	35	1	35	1	35	1	35	1
Samayika		36	1	36	1	36	1	36	1	36	1
Samayika		37	1	37	1	37	1	37	1	37	1
Samayika		38	1	38	1	38	1	38	1	38	1
Samayika		39	1	39	1	39	1	39	1	39	1
Samayika		40	1	40	1	40	1	40	1	40	1
Samayika		41	1	41	1	41	1	41	1	41	1
Samayika		42	1	42	1	42	1	42	1	42	1
Samayika		43	1	43	1	43	1	43	1	43	1
Samayika		44	1	44	1	44	1	44	1	44	1
Samayika		45	1	45	1	45	1	45	1	45	1
Samayika		46	1	46	1	46	1	46	1	46	1
Samayika		47	1	47	1	47	1	47	1	47	1
Samayika		48	1	48	1	48	1	48	1	48	1
Samayika		49	1	49	1	49	1	49	1	49	1
Samayika		50	1	50	1	50	1	50	1	50	1
Samayika		51	1	51	1	51	1	51	1	51	1
Samayika		52	1	52	1	52	1	52	1	52	1
Samayika		53	1	53	1	53	1	53	1	53	1
Samayika		54	1	54	1	54	1	54	1	54	1
Samayika		55	1	55	1	55	1	55	1	55	1
Samayika		56	1	56	1	56	1	56	1	56	1
Samayika		57	1	57	1	57	1	57	1	57	1
Samayika		58	1	58	1	58	1	58	1	58	1
Samayika		59	1	59	1	59	1	59	1	59	1
Samayika		60	1	60	1	60	1	60	1	60	1
Samayika		61	1	61	1	61	1	61	1	61	1
Samayika		62	1	62	1	62	1	62	1	62	1
Samayika		63	1	63	1	63	1	63	1	63	1
Samayika		64	1	64	1	64	1	64	1	64	1
Samayika		65	1	65	1	65	1	65	1	65	1
Samayika		66	1	66	1	66	1	66	1	66	1
Samayika		67	1	67	1	67	1	67	1	67	1
Samayika		68	1	68	1	68	1	68	1	68	1
Samayika		69	1	69	1	69	1	69	1	69	1
Samayika		70	1	70	1	70	1	70	1	70	1
Samayika		71	1	71	1	71	1	71	1	71	1
Samayika		72	1	72	1	72	1	72	1	72	1
Samayika		73	1	73	1	73	1	73	1	73	1
Samayika		74	1	74	1	74	1	74	1	74	1
Samayika		75	1	75	1	75	1	75	1	75	1
Samayika		76	1	76	1	76	1	76	1	76	1
Samayika		77	1	77	1	77	1	77	1	77	1
Samayika		78	1	78	1	78	1	78	1	78	1
Samayika		79	1	79	1	79	1	79	1	79	1
Samayika		80	1	80	1	80	1	80	1	80	1
Samayika		81	1	81	1	81	1	81	1	81	1
Samayika		82	1	82	1	82	1	82	1	82	1
Samayika		83	1	83	1	83	1	83	1	83	1
Samayika		84	1	84	1	84	1	84	1	84	1
Samayika		85	1	85	1	85	1	85	1	85	1
Samayika		86	1	86	1	86	1	86	1	86	1
Samayika		87	1	87	1	87	1	87	1	87	1
Samayika		88	1	88	1	88	1	88	1	88	1
Samayika		89	1	89	1	89	1	89	1	89	1
Samayika		90	1	90	1	90	1	90	1	90	1
Samayika		91	1	91	1	91	1	91	1	91	1
Samayika		92	1	92	1	92	1	92	1	92	1
Samayika		93	1	93	1	93	1	93	1	93	1
Samayika		94	1	94	1	94	1	94	1	94	1
Samayika		95	1	95	1	95	1	95	1	95	1
Samayika		96	1	96	1	96	1	96	1	96	1
Samayika		97	1	97	1	97	1	97	1	97	1
Samayika		98	1	98	1	98	1	98	1	98	1
Samayika		99	1	99	1	99	1	99	1	99	1
Samayika		100	1	100	1	100	1	100	1	100	1
Samayika		101	1	101	1	101	1	101	1	101	1
Samayika		102	1	102	1	102	1	102	1	102	1
Samayika		103	1	103	1	103	1	103	1	103	1
Samayika		104	1	104	1	104	1	104	1	104	1
Samayika		105	1	105	1	105	1	105	1	105	1
Samayika		106	1	106	1	106	1	106	1	106	1
Samayika		107	1	107	1	107	1	107	1	107	1
Samayika		108	1	108	1	108	1	108	1	108	1
Samayika		109	1	109	1	109	1	109	1	109	1
Samayika		110	1	110	1	110	1	110	1	110	1
Samayika		111	1	111	1	111	1	111	1	111	1
Samayika		112	1	112	1	112	1	112	1	112	1
Samayika		113	1	113	1	113	1	113	1	113	1
Samayika		114	1	114	1	114	1	114	1	114	1
Samayika		115	1	115	1	115	1	115	1	115	1
Samayika		116	1	116	1	116	1	116	1	116	1
Samayika		117	1	117	1	117	1	117	1	117	1
Samayika		118	1	118	1	118	1	118	1	118	1
Samayika		119	1	119	1	119	1	119	1	119	1
Samayika		120	1	120	1	120	1	120	1	120	1
Samayika		121	1	121	1	121	1	121	1	121	1
Samayika		122	1	122	1	122	1	122	1	122	1
Samayika		123	1	123	1	123	1	123	1	123	1
Samayika		124	1	124	1	124	1	124	1	124	1
Samayika		125	1	125	1	125	1	125	1	125	1
Samayika		126	1	126	1	126	1	126	1	126	1
Samayika		127	1	127	1	127	1	127	1	127	1
Samayika		128	1	128	1	128	1	128	1	128	1
Samayika		129	1	129	1	129	1	129	1	129	1
Samayika		130	1	130	1	130	1	130	1	130	1
Samayika		131	1	131	1	131	1	131	1	131	1
Samayika		132	1	132	1	132	1	132	1	132	1
Samayika		133	1	133	1	133	1	133	1	133	1
Samayika		134	1	134	1	134	1	134	1	134	1
Samayika		135	1	135	1	135	1	135	1	135	1
Samayika		136	1	136	1	136	1	136	1	136	1
Samayika		137	1	137	1	137	1	137	1	137	1
Samayika		138	1	138	1	138	1	138	1	138	1
Samayika		139	1	139	1	139	1	139	1	139	1
Samayika		140	1	140	1	140	1	140	1		



*Biography*—The only work in Bengal's worth mentioning under this head is *Jalidat-e-Silsila*, being an autobiography of Asmatullah Muhammad Chisti Barri, a Sindhi who became a convert of the Bengal Isha'i of the Faridpur Piar. The book is interesting as giving an insight into the life of poor but respectable Mohammedans in their faith, and as being written in standard Bengali with a large admixture of Urdu words still current among the Muslims of this province.

Muslims are remarkable for the cultivation of scientific biographical literature. One of their great biographical works is the *Jalidat*, containing more or less complete accounts of 20,511 *Sufis* or persons who saw Muhammad and received their faith direct from him, and have therefore entitled men of exalted sanctity to *Tulis*, who received their religion second-hand from the *Sufis*. The book was composed in Arabic during the first half of the ninth century of the Mohammedan era by Shaik Shihabuddin Abu'l-Fadl Ahmad Bin Hanafi. The present edition of the work was undertaken by the Asiatic Society in 1853, and it has taken 35 years to complete it in four volumes of about 1,500 pages each. Moulvi Muhammad Wajih commenced the edition, and at his death the editorial charge devolved on Moulvi Abdur Haq, both of whom have done their work with credit.

*Drama*—Maitra Guruk Chandra Ghosh, who is regarded in some quarters as the Garrick of the Bengali stage, has produced a number of good plays, all well-written and well-suited to the taste of those who patronise the native stage. His present play had a predominance of the religious element in them. Of his works of the present year, *Purbottosha* is written in the old style. In *Bishit* the religious element is alienated to the political and social, and in *Prapulita* it disappears altogether. *Prapulita*, by far the best work of fiction that appeared during the year, depicts middle class life in Calcutta. It shows that the influence of English education with its religious and moral training is bad. It makes men selfish, arrogant, and thoroughly unscrupulous. Jogeish is a character which will be taken as a model in many societies. From abject poverty he raises himself by dint of his own efforts to a position and a high position. As a Hindu he provides for his brothers, educates them, and, as a good man, has a kind word and an open hand for all. But he has one weakness—one vice—that of drunkenness. His educated brother Ramesh, who is an attorney, taking advantage of this, gets him to sign a document by which he transfers his entire estate to Ramesh, at a time when the failure of a bank has involved Jogeish in great difficulty, and when he is at a loss to save his credit with his dealers. Ramesh practices all sorts of cruelty in order to get power, and the property thus treacherously obtained. He drives his mother and his wife thermal. He punishes his younger brother in jail. He reduces his sister-in-law to death by starvation, and is on the point of putting his nephew to death when he is arrested by the police. The work is powerfully written, it paints a variety of minor characters with skill, and on the whole inspires the reader with love and admiration for characters like Jogeish, and fills him with a strong aversion for selfish brutes like his attorney-brother Ramesh.

Bala Raynalda Nath Tagore stands far above these real characters of every day life in the ethereal regions of love and adventure. In his *Uttar Kali*, he paints a kindly youth wandering all over the world in quest of love and returning home disappointed. The lady who loves him waits with impatience, anxious, and at last succeeds in winning his affections. The fairy beings, painted *Uttar Kanti*, impressed for the first time into the Bengali drama in imitation of similar beings in Shakespeare, appear on the stage in every scene, and direct the action of the play like the witches in Macbeth.

*Uttar Kali* is, however, a short work, and it is followed by a more ambitious work entitled *Ed Jo Kali*. The scenes are laid in the beautiful regions of olden days, when Rajput chivalry was at its height. *Ed Jo Kali* is more full and vivid, more circumstantial and detailed, than the previous works of Bala Raynalda Nath, and the interest is sustained throughout. With the increase of age and experience, Raynalda Nath's works are becoming replete with human interest. His dramas when performed before a select audience by the members of his own family produce a powerful effect, but they are generally meant for the cultured few. They are never acted in public theatres, and are unlikely to be appreciated by the multitude. *Ed Jo Kali* gives the history of a great revolution in what the relatives of the queen, in their opposition and fear of punishment, and the people of Jalandhar to release, while their king, excommunicated by his queen, does not pay any heed to their complaints. The queen, owing to known the real cause of the purge, invites the king to her brother, and leaves from Jalandhar at the instance of her relatives who are prone to opposition. During introduction of a foreign power, however easily related, is the task for the king to bear. He shows the queen's brother and the queen out of his kingdom, and out of Calcutta, but takes back. They take refuge in a forest, and the king, along with enemies, offers them terms of peace, which they accept. At the close of the story, and otherwise, however, the queen comes



aimed at the female emancipation movement, but the pictures are so greatly execrable that they are likely to defeat the object with which they are written. The foolishness and demotion of Hindu wives have been exemplified in a forcible and attractive manner in the work entitled *Biswajit Hossai*, in which a faithful and loving wife, deserted by her husband Biswajit, rescues that husband from the hands of his second wife of whom he was greatly enamoured, but who had a paramour whom she had loved from childhood.

*History and Geography.*—The important works under this head are all written in Eng. lit. The only work in Bengali that deserves notice is *Kalikotes Purusha*, giving a genealogy of the *Eshu* Brahmins of Bengal by Jagamejya Ghosh, a well-known generalist of Jorasok. *Dhitar*, containing the genealogy of the Vidyotsa Kanyakas or women, of the Khyathas belonging to the North Bengal districts, gives an interesting account of the Naga family of Khyathas, who are said to be descended from the Nagas, Korkotaks, and others, and *Sankalita Bhattacharyya*, a school-book, in which for the first time in Bengal's complete index has been given. Of historical works in English, Mr. R. C. Dutt's *History of Civilization in Ancient India*, of which only the first two volumes were received during the year, is the most important as giving a connected narrative of all the facts and events relating to the Vedic and rationalistic periods of Indian History, made known to the world by the researches of oriental scholars both in India and in Europe. Up to this time the only books from which general students could gather a history of these periods were the Histories of ancient Sanskrit Literature, the scientific and technical character of which prevented their being largely read. Mr. Dutt's book will give the class of readers a hand volume prepared with great care, and written in an engaging style, containing all that is known up to the present date of the most obscure periods of the elocuted History of Ancient India.

*History of the Native States—Gwalior.*—This contains the history of the Scindia family from Ranaji Scindia, the founder, to the present day. The author's sources of information are the published records of the Government of India and the histories of Mal's and Great Duff.

*The History of Rajputana* by Baba Amrita Lal De, B.A., Professor of History, Mahadevji's College, Jaipur, though designed for educational purposes at Rajputana, will be useful to the general reader as a careful abridgment of larger works on the subject, supplemented by the author's own knowledge of the country.

*Language.*—The trade in keys, note-books, model questions and other helps to examination was rather brisk during the year under review. Key-making has been a very profitable trade, and people are making large fortunes by thus employing the intellect of the young generation. The action taken by the Central Text-Book Committee has at least improved the printing and get-up of books designed for the use of students in their classes. The publication of a number of books designed for the moral training of students is a novel feature of Bengal's school book literature. Most of these books do not teach, as they should, how a man should become a good citizen, thoroughly acquainted with his duties towards his Government, his society, his relatives, neighbours, &c., but rather how one may become a clever man, and protect oneself against the evil designs of others.

*The Saptadas Vyakarana*, by Palma Nanda, a grammar popular with the pundits of Central Bengal and Bihar, has been completed during the year with the present collection from a variety of sources by the Editor, Pandit Bhupinder Singh. In a foreword all India's Editors, the Editor of this book has omitted to furnish it with a preface, and with indices to help reference.

*Saptadas Sri Rangapati*, a work bearing on the above, has also been published. It consists as a genealogy of Palma Nanda, which shows that he was twelfth in descent from Varanasi, one of the nine sons of Vikramaditya, and that for three twelve generations at least the family continued to produce great and learned men and sages. The genealogy is very important from an archaeological point of view. It will place Palma Nanda in the thirteenth century of the Christian era, and make him prior to the author of *Bogadabodhi* and other grammars. As Saptadas refers especially to the school of Pundit Palma, to whom no other pays his homage in the existing work, it does not weaken the accuracy of ascribing the authorship of Palma to him.

A short history of the *Saptadas Vyakarana* has also appeared with notes, but without tables. The work is very popular in Orissa, Tipperah, Madras, and other places.

Pandit Purnachandra's *Prabhāprabhā Patrika* and *Prabhāprabhā Patrika of the Kashi and Bengal Languages* is another notable work. It is a large work, and the Editor has done the best possible service. Each page contains three columns. In the former column English words have been given with their Bengali meanings, while the third column is intended for Bengali words with their English meanings. The Editor has very kindly left the facility of getting away from English words as would happen if one selected a few throughout the work.



Bengal. *Babu Bihari* is an attempt to print out in prose, both in grammar and in the elementary principles of Hindu Law, in the *Dattak's Manual*, edited with notes by Prof. T. M. Bhattacharya.

The editions of the *Hittiyadeśa* and the *Chitayājñīdīśa*, by Pandit T. K. Karmakar, deserve special notice, as showing the awakening of a desire for careful and scholarly editing of Sancrit texts among the pundits of Bengal. Pandit T. K. Karmakar attempted, with success, to identify almost all the quotations to be found in those works. He has collected a number of manuscripts and almost all the printed copies of the work available. His editions have brought to light a number of versions of the Chitayājñīdīśa, occurring from one hundred to six hundred verses.

*Babu Babbar*, by Baba Devi Prasanna Ray Chatterjee, prints out the defects of the system of deferred marriage in regard to the Brahmo Samaj of the present day.

*Klaude Babbar* is a collection of a number of pithy and pointed sayings in the style of Benjamin Franklin's "Poor Richard;" and a number of astrological formulae ascribed to Klaude, a semi-mythical lady said to have been the wife of Shitara, one of the eunuchs of Vilas Udaya's Court. The present work is in Bengali, but it doesn't profess to be a translation, and the only noticeable feature about it is its peculiar diction and idiom, which would place it even earlier than the early Vaishnava literature of Bengal. *Babu Babbar*, a word in the catalogues for the fourth quarter of 1883, belongs exactly to this style of writing. A number of Bengali proverbs, too, appear to be composed in the same style.

*Masikai*, by Baba Prafulla Chandra Banerji, contains a number of very thoughtful essays on grave and weighty subjects, written with much care and precision, but the peculiar style of the writer, who seems to think that he successfully imitates the style of Carlyle, and is a master of word-painting, will prevent its being generally read and understood.

A number of works full of suggestive expression and pleasant ideas were noticed. The influence of these books on public morals, though they normally prefer to be written in the interests of morality, is extremely mischievous. The author of one of these, entitled *Siddhi Kaliyoga Ratnākara*, was fined by the Police Magistrate of Calcutta for publishing an obscene work. Others who take good care to steer clear of a similar task are at least much wiser. Two books, the *Babu & Sisira* and *Lampost Park*, had an immense sale during the year, and they describe how licentious men introduce themselves into female society and ingratiate themselves with them, and also how women of ill-fame deposit themselves in the company of such men.

It is a relief to turn from such immoral rubbish to works of real merit by authors of superior culture and calibre. *Baniki Chitra*, or *Bomlai Sketches*, by Mr. Satyendra Nath Tagore, of the Bombay Civil Service, is a vivid and life-like picture of all that is interesting in the history, geography, and the present social, intellectual and material condition of the Western Presidency. His account of Tukku Ram, the great religious reformer of Bengal, now, who in fact revolutionised the religious ideas of his contemporaries, and helped to a great extent the political reorganisation of the Marhattas under that great leader, will be highly interesting to Bengali readers. His account of Sind is likely to create some interest in that remote and little known province.

*Golpa Scalps*, by Mr. Tagore's sister, the distinguished Stateswoman Desh, though designed for students of comparative pathology, is pervaded by such a pure and elevated moral atmosphere that grown-up people may use it with profit as a moral textbook. It consists of a series of interesting anecdotes of original composition, written in simple and engaging Bengal, the parting losses of the highest morality.

Some of the agricultural volumes referred from Gloucester have taken to writing in Bengali, but up to the year 1883 they had written only in the script they adopted in England. Last year, however, Mr. G. C. Rose wrote an elementary work on agriculture in Bengal. The greater part of the work is taken up with the best methods of irrigating rice and tobacco as far as. Cooling is used in the country as far, but Mr. Rose thinks that the people never derive a benefit till they irrigate it for marketing their falls. An immense quantity of dry land will tend to set where they produce nothing but millets, but if the people knew their properties, they could greatly increase the productive power of land at a very small cost.

*Cow & Calf*, by Mr. A. K. Ray, author of the *Chittagong graduate*, shows how easily the people of the country can judge at the breed of their cattle, and that at auspicious, a highly meritorious cow leads to better principles, and taking an oxen to drive the bullock and bullock of these animals. Almost due honour is given by the Hindus to the cow, but they do not know how their origin and properties have contributed to the degeneration of the human race in Bengal. These two works, if read largely by the younger genera-



*Darjeet*, who terminally defended her mountain fortress in the hills of Central India against the general of Akbar, is the heroine of such a work of average merit.

It is curious to note how old Balilî Sîr has come to be the butt of a Brahmanical ridicule at the end of the 19th century. The Brahmins and the Jogi Brahmins in the tradition that they were degraded to their present low condition by Balilî Sîr of the Sea Dynasty for no other reason than refusing to accommodate him with money for his sinful purposes. And as the question of precedence in the caste hierarchy is now coming up in reference to the Riley's enquiry into the castes and occupations of the people of Bengal, the members of these two castes are attempting to assume the holy thread as Vaishyas and Brahmins, and are trying to establish their position by ridiculing and abusing the supposed author of the degradation. *Sâlî Râjî Sâlîtî (Adîlur o Balilî Sîr)* looks the most violent show at a passing peroration of a by-gone age.

*Hindu Pratidî*, though not a work of superior merit, deserves notice as a creditable performance for an aged Hindoo writer, who shows an intimate knowledge of the Hindu religion and abhors Mohammedans and not to kill cow.

*Religion*.—The books, pamphlets, tracts, and leaflets of the Missionaries continue to come in in large numbers, and they are, as a rule, well written. A few Native Christians, who were formerly Brahmins, are trying their best to identify the Brahmins of India with the lost ten tribes of Israel. They contend that after the destruction of the two kingdoms of Jerusalem and Samaria by Nebuchadnezzar and other Babylonian kings, the two tribes of Judah were transplanted to Babylon, and the ten tribes removed to the eastern frontier of that vast empire. The two tribes returned to Jerusalem after their captivity, but the ten tribes were altogether but eight of. The Brahmins have a tradition that they came from the north-west, and that is exactly the place where the ten tribes were settled by the kings of Babylon. They also maintain that the name Brahmin is a modified form of Abraham, the progenitor of the Jewish race, and the Brahmins still acknowledge, with it knowing, their Israelite descent by writing Shîr, assumed to be another form of Israel, before their names. The only work received during the year from this class of men is entitled *Brahma Je'* from which the above character has been taken.

*Observations of an Inspector*, by the Rev. J. H. Scott, B.D., F.B.D., is not designed to take a dispassionate view of missionary work in India. The author advises the members of Indian Missions to make the habits and modes of life of the various classes of people in India their special study, and to lose no opportunity of instilling the high ideas of the gospel into their minds. He thinks that the best way of working with the agricultural classes would be to go to them and to live with them after the harvest time, when they are at leisure, and to talk of Christianity at their gatherings beneath the village trees. He attaches much importance to *self-help*, or the peddling of Christian tracts. The work is very difficult, because the cultivators are not always good men, and the task of superintending their operations is said to be tedious and troublesome.

To Christian Missionaries belong the credit of giving shape and form to the languages of the barbarous tribes of the border lands of Bengal. The Garo, Khasi, Sûni, and other dialects have been reduced to writing in the Roman character, their grammars and histories have been written, and portions of the Bible have been translated into them. The Rev. Mr. Bamforth's Bengali-Garo Dictionary, edited last year, was followed this year by the translation of three chapters of the Revelation in that language.

Of Mohammedan religious literature in Bengal, the best work that has yet appeared appears to be the *Fâtimâ Tâzî*, by Maulâî Rîyâsuddîn, written in a clear and correct style, and in clear and temperate language. The first part of the work was published last year, but was a defense of Islam against the encroachments of Atheism and Freethinking. Part II. is on a deeper knowledge of the Semitic religion and literature. It attempts to prove that Mohammedanism was only an attempt to return to the simple faith which God imparted to Adam, and to shake off all the new ideas and intuitions that had got engrafted on it. Maulâî Rîyâsuddîn attempts to prove that the Institutes of Moses and Christ are opposed to the spirit of Allah's religion.

The only other work of importance to Mohammedan religion that has appeared is *Az-Zâkîrâ'âl-Bînâ-Sâfi*, which embodies the principles and doctrines of one of the first great schools of Sufism in Arabia.

The Oxford & Hindoo are, as usual, busy in publishing the Vedas, Sûtras, Purâna, Tantric, and other works in Sanskrit, in the English translation, as to assist in the English education. An edition of the Rigveda & Shâtavâha's Commentary was commenced last year by Prof. Dr. Pramâna-Karîb Vidyâsagar, who goes on to keep out a Bengal translation of it also. The Pâtri Chaitanya Pâtri translation of the Mahâbhârata is being also published by



Get, the *Hapudhara* or *Vira Kira*—i.e., King, the *Dak-Kavali* and *Lekha-Pati*, with giving merely a brief biography of the founders of their religion, the writer treated of the Vaishnava community as a whole, and related its history for a series of years from the year of Chaitanya's disappearance, A.D. 1533. The writer gives a short account of every person that he met, mostly for the first time, and this has given the biography of every deity, god and individual from all over. But his principal focus were the three great individuals, Sankaracarya, Narottama, and Sripatitirtha, who maintained the reputation of their pre-eminence, Chaitanya, Nityananda, and Advaita, and concluded their work with exultation at their fame. Shukla was the guide to the Vaishnavas of Vrindavan with the duty of carrying the Sankirtana message promulgated by Rup, Sanatan, and Jiva Gorakhnatha to Bengal, and of publishing them there. The effort made with in carrying his mission a charge from such a great distance, during the course of which he made His Hundi in Ripy, the Rup of Vibhutipuri, his disciple, will be read with great interest. The work contains descriptions, written with vividness and lucidity, of several of the great Vaishnava assemblies in which Chaitanya's disciples from all parts of Bengal took part. It gives a scientific account of the peculiar ritual model or *darsa* kept by Chaitanya and his followers in their *Kutisvara*. It also contains a minute geography of all the holy places in Mathura and Vrndavan, together with that of all those places in Nabadwip especially dear in the eyes of his followers by the presence of Chaitanya. The writer Deodatta, Narahari Chakravarti, was a disciple of Narottama Bhatta, who translated into Bengal the story of the works brought by Shrinivas from Vrndavan. Not is Narahari's family unknown to the Vaishnava world. He was the grandson of Vidyasagar Chakravarti, the Vaishnava commentator of the Bhagat at Gokula. His great work reveals to the end of the entire society, with all its glories and shortcomings, i.e. a generation or so, but to and after whom, all in darkness.

Of the Brahmo publications, almost all belong to the Nava-Vallabha Church, and in all of them Baba Keshab Chandra Sen is regarded as an incarnation, or at least as a representative of Krishna on earth. The *Tirtha-Sangit* contains a collection of songs written to express the purity of Vedanta Brahman at Baba Keshab Chandra's Loka. The work is entitled Tirtha-Sangit, because that house is regarded as a Tirtha (a place of pilgrimage like Varanasi).

*Hari Bhairav Darma Katha* sets forth the advantages which Brahmanic deities have over those of the Hindus, and describes how a staunch orthodox Hindu was converted to Brahmanism.

A large work on the life and adventures of Krishna has been written in the interest of the Nava-Vishnava Church. The writer says that Baba Krish Chandra Seaweed of the length and excellence of the Krishna myth, and Krishna's idea of universal love. But he did not venture to publish a book on the subject, because he thought people imbued with Western ideas would not be in a position to grasp them. The writer is now publishing Mr. Seaweed's abit at Krishna and his dhang.

The Hindu tenets of the Liberal class have not published much. The *Parama Kalpa*, 624, translated into Bengali by Mr. M. M. Chatterjee, from a Hindi work of the same name, by Sri Sri Nityananda Swami, may be regarded as a work written in this interest. The writer of the original work, who is a Saamadi, seems to consider the sun and the moon as the great objects of worship, and gives liberal interpretations to the Shastras in matters of caste, marriage, &c.

The mentality of the Conservative school depicts the influence of Western ideals, and speaks of it in much larger terms than any other class of people with whom I come. Even Father Nicholas Marcellin, M.A., who is a member of this class, is the sole man of sense of those who desire their ideas from European children. Here is his first point: "It is to be felt of professors, etc., etc., as follows. In short, the *Geoffrey*, which purports to be the introduction to the study of the English Gothic, and gets the name of the last and best thing, he appears to have lost sight of the character of the Gothic movement, which he considers as the chief merit in it; neglecting all of the lighter traits of it, and giving up all of its suggestions, and the emphasis is on the most specious Western p. supplement, to be used when required; and it may be easily proved that many of the traits will fail to express truly the true spirit of Gothic, and that when they fail, a whole series of plausible stories of their "restoration" should be added to the Gothic spirit." Western, of course, the project of the *Geoffrey* is to make us prefer our own to the Gothic. Western students. The Pitt Rivers school of thought is the result of a German, August 1.

*—Page 2 of the Page 1 being the first page is a mistake.*



books were presented to the Calcutta Sub-Register before the fraud was discovered. As soon as it was detected, the matter was brought to the notice of the Director of P.M.C. Library, Bengal, who authorised the Librarian to prosecute. A report was made to the Magistrate of the Calcutta Sessions, who ordered the arrest of the printer and publisher of the translation series, and of those who were actually paid money from the Register's Office. The police found that the names of the printers at 1, Mathura were all fictitious. The persons with whom the books professed to have been issued in Calcutta. The only person that was arrested was one Hindra Nath Banerji, who had received payment on a commission. He declared that he was the *akshaya* of another person who was nowhere to be found, and that he acted under the advice of Kali Prasanna Vidyarthi. Kali Prasanna was immediately arrested and both he and Hindra were put on their trial. After the presentation of all evidence, both of them pleaded guilty of cheating, and were each sentenced by the Joint-Magistrate of Alipore three months rigorous imprisonment with fine.

HARAPRASAD SHASTRI,

*Editor, Provincial Library.*

The 15th June 1950.

TABULAR ANALYSIS OF THE BOOKS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 1950, TOTAL 2,021.

(Prepared in accordance with the Resolution of the Government of India in the Home Department, No. 1-627, dated the 12th September 1942.)

*Arts.*

Subject	Received from Govt. of India	Received from Govt. of West Bengal	Received from Other Govts.			Received from Other Sources			Total
			Books	Periodicals	Total	Books	Periodicals	Total	
Literary	6	1	1	1	2	1	1	2	4
Language									0
Total	6	1	1	1	2	1	1	2	4

*Arts.*

Subject	Received from Govt. of India	Received from Govt. of West Bengal	Received from Other Govts.			Received from Other Sources			Total
			Books	Periodicals	Total	Books	Periodicals	Total	
Arts.	1	1	1	1	2	1	1	2	4
Drama									0
Language						1	1	2	2
Musical scores						1	1	2	2
Poetry						1	1	2	2
Fiction						1	1	2	2
Science (Mathematical and Medical)						1	1	2	2
Total	1	1	1	1	4	1	1	2	4

*English.*

Subject	Received from Govt. of India	Received from Govt. of West Bengal	Received from Other Govts.			Received from Other Sources			Total
			Books	Periodicals	Total	Books	Periodicals	Total	
Arts.	11	11	1	1	2	1	1	2	42
History	3	3	1	1	2	1	1	2	10
India	12	12	1	1	2	1	1	2	35
Politics	10	10	1	1	2	1	1	2	23
History	12	12	1	1	2	1	1	2	35
Language	10	10	1	1	2	1	1	2	33
Law	1	1	1	1	2	1	1	2	4
Medicine	1	1	1	1	2	1	1	2	4
Mathematics	1	1	1	1	2	1	1	2	4
Philosophy (including Idealism and Materialism)	1	1	1	1	2	1	1	2	4
Poetry	12	12	1	1	2	1	1	2	35
Fiction	12	12	1	1	2	1	1	2	35
Science (Mathematical and Medical)	10	10	1	1	2	1	1	2	33
Business (Statistical & Economic)	10	10	1	1	2	1	1	2	33
Geography	1	1	1	1	2	1	1	2	4
Total	117	117	18	18	36	117	117	36	420



JOURNAL

Subject	Total	Score		Score		Score		Score	
		Score	Grade	Score	Grade	Score	Grade	Score	Grade
History	1	1	A	1	A	1	A	1	A
Language	1	1	A	1	A	1	A	1	A
Math	1	1	A	1	A	1	A	1	A
Music	1	1	A	1	A	1	A	1	A
Other Areas	1	1	A	1	A	1	A	1	A
Total		6		6		6		6	
		1		1		1		1	

Student-

Drama											
Fiction											
Language											
Law											
Medicine											
Mathematics											
PET - Supply (including Metal and Metal Alloys)											
Poetry											
Religion											
Total											
	97	8	111				129	6	131		379

Santilli

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THERMISTOR

<b>INTERVIEW</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
<b>Refugee</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
<b>TOTAL</b>	<b>2</b>	<b>1</b>	<b>2</b>	<b>2</b>

Creda.

Drama	.	.	.	.	.	.	.	1	1	1	1
Fiction	.	.	.	.	.	.	.	2	2	2	2
Language	.	.	.	.	.	.	.	2	2	2	2
Law	.	.	.	.	.	.	.	1	1	1	1
Medicine	.	.	.	.	.	.	.	1	1	1	1
Non-fiction	.	.	.	.	.	.	.	2	2	2	2
Poetry	.	.	.	.	.	.	.	2	2	2	2
Politics	.	.	.	.	.	.	.	1	1	1	1
Religion	.	.	.	.	.	.	.	1	1	1	1
Total		10	2	1	6	1	1	10	10	10	10

E-mail



*English and Sanskrit.*

Subject	ORIGINAL WORKS		Re-publications	Translations	Total.	Educational	Non-educational	Total.
	First edition	New edition						
Language	2	2	1	2	7	7	...	7
Miscellaneous	1	...	...	..	1	1	...	1
Poetry	...	1	...	..	1	...	1	1
Religion	1	...	...	..	1	...	1	1
TOTAL	4	3	1	2	10	8	2	10

*English and Urdu.*

Language	1	...	..	..	1	..	1	1
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*English and Oriya.*

Language	3	1	..	..	4	3	1	4
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*Hindi and Sanskrit.*

Language	1	...	..	..	1	1	1	1
Religion	1	...	..	..	1	1	1	1
TOTAL	2	..	..	..	2	1	1	2

*Persian and Urdu.*

Language	...	1	..	..	1	...	1	1
Religion	...	1	..	..	1	...	1	1
TOTAL	..	2	..	..	2	..	2	2

*Sanskrit and Tibetan.*

Religion	..	..	1	..	1	..	1	1
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*Sanskrit and Oriya.*

Religion	3	..	1	4	..	4	4	4
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*Bengali, English, and Sanskrit.*

Language	2	5	..	..	7	7	1	7
Miscellaneous	3	..	..	..	3	2	1	3
Philosophy (including Mental and Moral Science)	..	..	1	..	1	1	1	1
Poetry	..	..	2	1	2	2	2	2
TOTAL	5	5	2	1	13	11	2	13

*English, Hindi, and Urdu.*

Language	3	1	..	2	2	..	2	2
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*English, Prakrit, and Sanskrit.*

Religion	..	..	1	..	1	..	1	1
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Table of Books received in the Bengal Library during the year 1889—total 2,603.

Number No.	Subject.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province	Books published in the Indian classical languages	Books published in more than one language	Remarks
1	Art . . . . .	7	49	1	...	
2	Biography . . . . .	1	11			
3	Drama . . . . .	2	101	2	1	
4	Fiction . . . . .	8	136	3	..	
5	History (including Geography) . . . . .	51	44	1		
6	Language . . . . .	79	368	26	119	
7	Law . . . . .	29	16	6	3	
8	Medicine . . . . .	3	44	15	16	
9	Miscellaneous . . . . .	92	318	13	43	
10	Philosophy . . . . .	4	5	9	16	
11	Poetry . . . . .	23	149	7	5	
12	Politics . . . . .	2	4		1	
13	Religion . . . . .	30	369	71	93	
14	Science (Mathematical) . . . . .	35	78	..	..	
15	Ditto (Natural and other) . . . . .	28	61	..	..	
16	Travels and Voyages . . . . .	2	2			
	TOTAL . . . . .	396	1,753	153	301	
1	Originals . . . . .	332	1,600	38	162	
2	Re-publications { Originals . . . . .	44	34	115	5	
3	Translations { Translations . . . . .	20	2		1	
	TOTAL . . . . .	396	1,753	153	301	
1	Educational . . . . .	231	640	10	96	
2	Non-educational . . . . .	165	1,113	143	205	
	TOTAL . . . . .	396	1,753	153	301	
	Uni-lunguals . . . . .					2,004
	Bi-lunguals . . . . .					289
	Periodicals (in number) . . . . .					310
					TOTAL . . . . .	2,603

## NORTH-WESTERN PROVINCES AND OUDH.

From J. WOODBURN, Esq., Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Secretary to the Government of India, Home Department,—No 865—I-II-258-47, dated Naini Tal, the 25th June 1890.

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the report on publications registered under Act XXV of 1867 during 1889, and of the remarks of this Government thereon.

From J. WOODBURN, Esq., Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Director of Public Instruction, North-Western Provinces and Oudh,—No 864—I-II-258-46, dated Naini Tal, the 25th June 1890.

I am directed to acknowledge the receipt of your letter No. G 160 of the 14th April 1890, being your annual report on publications registered under Act XXV of 1867 during the year 1889.

2. The recovery in the number of publications noticed in the orders of last year, reviewing your report for 1887, has, it is observed, been more than maintained, as shown in the table below:—

Publications in—	1886.	1887.	1888.	1889.
English . . . . .	49	35	30	72
Urdu . . . . .	523	452	538	569
Hindi . . . . .	468	262	295	361
Persian . . . . .	119	65	126	111
Polyglot . . . . .	248	197	276	293
Sanskrit . . . . .	44	42	36	100
Arabic . . . . .	50	25	41	54

3. Books on history, law, and medicines decreased; political publications and dramatical works and biographies did not increase in number. The largest number and the greatest progress were in books on religion and philosophy.



- 48-771. *Mizdn-ul-Tib*, on medicine.  
 49-776. *Tarjuma-i-Dastur-ul-Ildj*, being an Urdu translation from the Persian work on medicine.  
 50-929. *Risala-i-Badhami*, being a treatise on indigestion.  
 51-928. *Risala-i-Ghara*, being a treatise on food  
 52-922. *Kulliyat-i-Ilm-i-Tibb* is a treatise on medicine.

## 4TH QUARTER.

46-1454. *Munshkhāb-i-Faisalajat-i-Board mil Mamlik Maghrabi wa Shimali, babat Sin 1885 laghiyat San 1887 Iswi*, being select decisions of the Board of Revenue, North-Western Provinces, from 1885 to 1887.

58-1156. *Tarjuma-i-Kamil-us-sana'at*, being a translation of *Kamil-us-sana'at* on medicine.  
 62-1002. *Makhzan-i-Ulum wa Funūn* contains the sciences and arts

68-1013. *Aina-i-Wikdat*, containing practical suggestions on the conduct of cases, civil and criminal, on the examination, cross-examination, and re-examination of witnesses, and on the qualifications and duties of pleaders in general.

64-977. *Tarjuma-i-'Ajdub-ul-Makhlukat*, being an Urdu translation of "The Wonders of the Creation."

73-1034. *Risala-i-Fan Sipahyari*, being a book on military professions.

92-1170. *Paidal Paltan ki Kawaid ki Pakhi Kitab*, being a first book of instruction for infantry regiments.

112-1110. *Kalán-ul-Mulákk-i-Mulákk-ul-Kaldín* contains Lord Dufferin's speeches in India, with a summary of the public acts of his Viceroyalty and a photograph of His Excellency

180-1553. *Siva Purán*, being an Urdu translation from Sanskrit on religion.

5. The third statement relates to works in the Hindi language. It shows 361 publications against 262 of the previous year. The increase is due to the increase in the number of publications on religion, science, poetry, and drama. The following works are noticeable.—

## 1ST QUARTER.

5-242. *Rás-Li-Tárikh*, being an Hindi translation of the works of Sir D. Mackenzie Wallace, M.A., D.C.L., K.C.I.E., Member of the Imperial Russian Geographical Society, and Private Secretary to His Excellency the Viceroy and Governor General of India.

12-224 } *Nárl Sudasa Pravartak, Parts I and II*, being improver of the condition of  
 13-225. } females.

27-172. *Musketry Regulations for the Native Army*, 1888, is a Hindi translation

43-39. *Mahábhárata Anusasan Paráb*.

44-10. *Ditto Dron do.*

45-41. *Ditto Karn do.*

46-191. *Ditto Salya do.*

47-192. *Ditto Supti do.*

48-245. *Ditto Asvamedh do.*

49-246. *Ditto Asramabás Musal.*

*Maháprasthán and Siargarohan Musal*

are translations from the original Sanskrit.

## 2ND QUARTER.

18-426. *Rama-Véod* is a medical work.

## 4TH QUARTER.

1-1409. *Pratibima Chitrachintdndni*: on photography.

2-1380. *Bdsantika Kusum* contains life of Her Majesty the Queen

50-1000. *Bhába Pralás* is a translation from Sanskrit of a work of the same name on medicine.

34-1854. *Kasarat-ki Pustak*, a book on gymnastics.

6. The fourth statement relates to works in the Sanskrit language. It shows 100 publications against 42 of the previous year. The noticeable works are.—

## 3RD QUARTER.

3-827. } "Rasa Gangádhara, Nos. 28 and 30," being the treatises on the art of poetical  
 4-524. } composition, with a commentary, by Nágesh Bhatta.

25-923. } "Tantravártikam, Nos. 27, 29, and 32," contain an exposition of the

26-825. } *Tantra Sástra*. A gloss on Sábara Svámí's commentary on the *Mindesha*

27-828. } *Sástra*.



## 3RD QUARTER.

9-785. *Siháj ul-Kiraat*, in Urdu and Arabic, is on pronunciation and reading of the Kurán.

15-794. *Tarjama-i-Matla-ul-Ulám wa Majmá-ul-Funún*, in Urdu and Arabic, is a translation of the works on sciences and arts, in 718 pages.

83-804. *Varna Vyavastha*, in Urdu and Sanskrit, on religion, containing the determination of caste.

## 4TH QUARTER.

1-1262. *Majmu'a i-Kdmil Tarjuma-i-Tarikh-i-Wáki*, Parts I, II, III, and IV, in Urdu and Arabic, being a translation of the history of Wáki.

13-1419. A grammar of the Sanskrit language, with the aphorisms of Panini, Part I, in Sanskrit, Hindi, and English.

21-1234. *Lughát-i-Kishwari* is a dictionary in Persian, Arabic, Turki, Yunáni, and Urdu.

60-1411. *Sakra Niti, Pahlá Bhág*, in Sanskrit and Hindi, is on politics.

65-1554. *Maktábát-i-Imám Rabbám*, in Persian and Arabic, is on Sufism.

116-1250. *Jyotish-Chandriká*, in Hindi and Sanskrit, is on astronomy.

117-1406. *Pancha-Siddhántika*, in Sanskrit and English, is a translation of Varaha Mihira's astronomical work by Dr. G. Tlibaut.

10. During the year under review there was not any remarkable increase in the number of periodicals. The following are noticeable—

"The Gleaner" is a monthly magazine in English, and is intended for students acquiring that language. The other English periodical, "The Indian Forester," still continues to be published.

307. *Silsilat-ul-Funún* is a scientific journal started during the year, of which Nos. 1, 5, 11, and 22 have been received. Each number treats of a particular subject of science or art.

322. *Guldasta-i-Dágh* is a monthly magazine, containing a periodical collection of new poems on various subjects composed by the poets of the day.

312. *Risála-i-Shula* is another journal of science and arts. The three numbers received (Nos. 1, 23, and 50) treat of "painting," "manufacture of soap," and "manufacture of glass," respectively.

933. *Astána-i-Hikmat*, a journal on medicine, still continues to be published.

117. *Vidyá Mártand* is a periodical in Sanskrit and Hindi, and each of its parts treats of some particular subject of Sanskrit grammar.

114. *Arya Siddhánt* is a journal published by the Arya Samáj, Allahabad, on the established principles of the Aryans.

On the whole, the number of works has been steadily increasing for the last three years, —  
in the year under review being 1,561 against 1,362 for

the previous year. The following table shows the number of publications issued by each press, from which it will appear that the presses at Lucknow, Benares, Cawnpore, Meerut, Allahabad, Agra, and Moradabad have issued no less than 1,434 of the total number issued during the year.

During the year under review Benares stands second in the number of publications, whilst it stood sixth last year.

12. The last statement will show the number of publications in each subject, irrespective of the language, during the year under review.

## (I) English Language

Subject	ORIGINAL WORKS		Re-publications.	Translations.	Total	Educational	Non-educational	Total
	First edition	New edition.						
Fiction	.	.	9	2	11	7	11	11
History	.	.	10	2	12	5	5	12
Language	.	.	12	2	14	6	9	14
Miscellaneous	.	.	22	1	23	23	23	23
Poetry	.	.	1	1	1	1	1	1
Religion	.	.	3	1	4	4	4	4
Science (Mathematical and Mechanical)	.	.	1	..	1	1	1	1
Science (Natural and others)	.	.	3	2	5	2	3	5
Voyages and Travels	.	.	1	..	1	1	1	1
	TOTAL	61	9	2	72	14	58	72



## (a) English and Urdu Languages.

Subject	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Arts .	.	.	.	.	.	.	.	.
Language .	.	.	9	3	12	3	3	12
TOTAL .	.	.	9	3	12	7	19	19

## (b) English and Hindi Languages.

Language .	.	.	4	3	-	.	7	1	6	7
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## (c) English and Sanskrit Languages.

Language .	.	.	3	-	-	1	3	..	3	3
Science (Mathematical and Mechanical) .	.	.	-	-	-	1	1	-	1	1
TOTAL .	.	.	3	-	-	1	4	-	4	4

## (d) English and Persian Languages.

Language .	.	.	3	1	-	3	7	5	2	7
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## (e) English, Urdu, and Persian Languages.

Miscellaneous .	.	.	1	-	-	1	..	1	1
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## (f) English, Hindi, and Sanskrit Languages.

Language .	.	.	1	..	..	.	1	..	1	1
Miscellaneous .	.	.	1	..	..	.	1	..	1	1
Philosophy (including Mental and Moral Science) .	.	.	..	..	..	1	1	.	1	1
Religion .	.	.	1	..	..	.	1	..	1	1
TOTAL .	.	.	3	-	-	1	4	-	4	4

## (g) Urdu and Hindi Languages.

Language .	.	.	..	..	3	..	3	..	3	3
Religion .	.	.	2	..	3	..	2	..	2	2
TOTAL .	.	.	2	..	3	..	5	..	5	5

## (h) Urdu and Prakrit Languages.

Language .	.	.	1	..	..	.	1	..	1	1
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## (i) Urdu and Arabic Languages.

History .	.	.	..	..	..	1	1	.	1	1
Language .	.	.	5	..	..	..	5	.	5	5
Law .	.	.	..	1	..	.	1	.	1	1
Medicine .	.	.	..	..	..	1	1	.	1	1
Miscellaneous .	.	.	2	3	..	1	6	.	6	6
Poetry .	.	.	1	..	..	.	1	.	1	1
Religion .	.	.	31	21	5	27	84	.	84	84
TOTAL .	.	.	39	25	5	30	99	.	99	99

## (j) Hindi and Arabic Languages.

Religion .	.	.	1	..	..	..	1	..	1	1
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## (i) Sanskrit and General Languages.

Subject	Domestic Works		For Foreign Students	Trans- lations	Total	Drama Works	Sum- marized	Total
	First Edition	Second Edition and later						
Miscellaneous	1	-	-	-	1	-	1	1

## (ii) Urdu, Arabic, and Persian Languages.

Language	4	4	2	-	10	-	10	10
Poetry	1	-	-	-	1	-	1	1
Religion	1	-	-	1	2	-	2	2
TOTAL	6	4	2	1	13	-	13	13

## (iii) Hindi, Arabic, and Persian Languages.

Language	2	-	2	-	2	-	2	2
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## (iv) Hindi, Sanskrit, and Fadde Languages.

Religion	1	-	-	1	2	-	2	2
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## (v) Urdu, Hindi, and Malajai Languages.

Language	1	-	-	-	1	-	1	1
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## (vi) Urdu, Arabic, Persian, Turk, and Tassani Languages.

Language	1	-	-	-	1	-	1	1
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Statement showing the number of publications during the year 1889 on each subject, irrespective of Language.

Subject	Total Number Issued	Last year
Arts	9	4
Biography	9	9
Drama	23	22
Justice	22	21
History	23	23
Languages	213	223
Law	22	20
Medicine	45	27
Miscellaneous	245	163
Poetry	124	121
Fiction	2	2
Philosophy (including Mental and Moral Sciences)	144	62
Religion	213	212
Science (Mathematical and Mechanical)	12	21
Science (Natural and other)	2	6
Voyages and Travels	2	1
Total	1,271	1,122



PUBLICATIONS ISSUED AND REGISTERED IN 1890

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Statement showing the number of publications issued from each Press, and the place—contd.

Place of publication.	Name of the Press.	Number of publications issued from the Press.	Total number of publications issued by the place.
ALIABAD	Anwar-i-Ahmadi	23	134
	Valde	27	
	Prayag	11	
	Indian	12	
	Namvar	12	
	Nazir Khanan-i-Hind	10	
	Pioneer	6	
	Naym-us-Sakile	5	
	Desh-karik	5	
	Dharmik	2	
	Church Mission Congregational	2	
	Golzar-i-Ahmadi	2	
	Rauan	1	
	Railway Service	1	
	Allahabad Station	1	
	Khurshaid-i-Hind	1	
	Ibtisamia	1	
	Math-Uloom	1	
	Indian Christian	1	
	Nam-i	1	
	Kayastha	1	
Agra	Mufid-i-Am	31	123
	Vidya Vilas	16	
	Anwar-i	10	
	Golbani-i-Riyaz	8	
	Golbani-i-Lim	8	
	Amir-ul-Mababi	7	
	National	7	
	Kurtewali	6	
	Mumtana	5	
	Saligram	5	
	Medical	4	
	Mamhal Falz	3	
	Chitragupt	2	
	Habi	2	
	Orramental Job	2	
	Indu Prakas	1	
	Akhbar	1	
	Medical	1	
	Husaini	1	
	Abul-Ulai	1	
	Farukhi	1	
	Satya Prakas	1	
MORADABAD	Gulzar-i-Ibrahim	17	41
	Bilishavonia	6	
	Gulzar-i-Ahmadi	5	
	Gulzar-i-Uloom	3	
	Math-i-Uloom	3	
	Akhbar-i-Hilal	2	
	Atma Prakas	1	
	Valya I-hu-han	1	
	Nasir-i-Ayam	1	
	Aftab-i-Hind	1	
	Dharmik	1	
	Arya Darpan	1	
SHAHJAHANPUR	Tahzib-i-Afsak	1	34
	Arya Darpan	1	
SAHARANPUR	Thomason C. E. College, Roorkies	10	31
	Akhbar-i-Hind	4	
	Mathi-ul-Anwar	2	
JALALPUR	Aziz-ul-Mababi	9	15
	Akhbar	6	
Gorakhpur	Anwar-i-Yousuf	5	18
	Latif-ul-Akhbar	3	
	Riyaz-ul-Akhbar	3	
	Alim Ulai	1	
	Saligram	1	



3. The number of books, of which the copyright was registered during the year, has fallen from 214 to 170.

4. The number of publications in different languages registered during the preceding year, as compared with those registered in the year under report, is noted below —

		1889	1890.
English	.	61	66
Arabic	.	117	123
Hindi	.	169	197
Kashmiri	.	1	1
Punjabi	.	645	499
Pashto	.	15	8
Persian	.	69	81
Sanskrit	.	48	30
Sindhi	.	30	66
Takro	.	1	
Urdu	.	961	923
Bilingual	.	140	162
Tri-lingual	.	21	15
Polyglot	.	3	2
<b>Total</b>		<b>2,301</b>	<b>2,206</b>

As usual, the largest number of publications is in Urdu. Punjabi has 499 against 615 books issued in the previous year; but the decrease is due to a falling-off in the number of reproductions of ephemeral works.

The number of books in the Sindhi dialect, which showed an increase in the previous year, has this year increased from 30 to 66.

It seems that the Punjab presses have undertaken to supply translations of educational books in Sindhi, and the marked increase in the number of productions indicates that they are appreciated by the Sindhi people.

5. The distribution of the publications according to the prescribed subjects is as follows —

Arts	.	4
Biography	.	17
Drama	.	28
Fiction	.	23
History	.	18
Language	.	291
Law	.	126
Medicine	.	119
Miscellaneous	.	301
Poetry	.	605
Politics	.	4
Philosophy (including Mental and Moral Science)	.	11
Religion	.	673
Science (Mathematical and Mechanical)	.	75
Science (Natural and other)	.	8
Voyages and Travels	.	3
<b>TOTAL</b>		<b>2,206</b>

... the number of books issued under the heads of Poetry and Religion, History, and Controversial literature constitute the most numerous class. Theious controversies are kept up with a fervour which is likely to engender feelings of animosity and hatred, and, in some instances, the language used is anything but decent.

The smallest number of books registered were those treating of Arts, Politics, Natural Science, and Voyages and Travels. There are no books on the indigenous art of the country. It may be hoped, however, that the stimulus given by Government to technical education in this Province will encourage people to pursue a systematic study of Art Industries, and that at no distant time books on the subject will come into existence.

Politics are not much understood or cared for by the people of the Punjab, whilst Science does not go beyond the walls of the school. Travels after the Western fashion are not undertaken, and those who leave their homes on business scarcely ever think of writing an account of their journeys.

6. The total number of publications registered during the year consists of 1,935 books and 251 periodicals. Of the latter, 101 are Legal, showing a large increase over the number



- (d) *Gulshani-i-dáñish—Tárjama-i-Bahár-i-dáñish*.—Is an Urdu translation of a Persian book highly valued for its masterly style, but containing indecent tales.

*History*.—Under this head have been registered 11 original works, 4 republications, and 2 translations, including books designed for educational purposes, being in some cases epitomised and abridged editions of text-books prescribed for departmental and University Examinations. Works of the latter kind are very injurious as they tend to encourage cramming.

The following works may be noticed :—

- (a) *Umdat-ul-Taváríkh*.—This highly interesting Persian work containing a diary of the reign of Mahárája Ranjit Singh and his successors, which was noticed in my last report, has been finished during the year under report. The style of the book is scholarly and the descriptions of events are in the generality of cases very clear.
- (b) *Indian History*.—Designed for the use of students preparing for the University Examinations. This book is written in a simple style, and the arrangement of events is clear. It is, however, a mere epitome. Such works are injurious as they prevent a rational study of the subject.
- (c) *Wájíd-i-Ranbir Partáp*, by Pandit Hargopál of Lahore, is a succinct history of the late Mahárája Ranbir Singh of Kashmir, and his son, the prince Partáp Singh.
- (d) *Tazkrat-ul-Shu'ará-i-Urdú*.—Contains very brief notices of some of the most popular Urdu poets and a lecture on Urdu poetry delivered by Maulavi Muhammad Husam Azad of the Oriental College, Lahore, a well-known Urdu poet and scholar. This little work is useful to students as a book of reference.

*Language*.—No less than 180 original works, besides 20 translations and 91 republications, including books on language and literature brought out and published by the Education Department, were received under this head.

The following deserve mention :—

- (a) *Zanjání*.—Is a treatise on Arabic etymology, greatly appreciated by students of that language. The book has passed through numerous editions.
- (b) *Jild-i-Sdní Sharh-i-Sikandar Ndmáh*, the second volume of a commentary on the Persian poem describing the exploits of Alexander the Great, is used as a book of reference by students of Persian.
- (c) *Bahár-i-Adab*.—Is a collection of difficult Urdu verses from various works with notes explanatory of the idioms and difficulties found in the selections. The book is designed to help candidates for the Middle School, Entrance and Certificate Examinations in Urdu. Some of the pieces are immoral and not fit to be placed in the hands of the young student.
- (d) *Gulistán Nágrí wa Fársí*.—Is a bi-lingual book containing the original of the Gulistán by Sa'di side by side with a Hindi translation by Pahdit Mihar Chand Dás, which has been very ably written. The language used is elegant and the verses occurring in the original have been rendered into Hindi verse.
- (e) *Punctuation or the Art of Pointing*.—Contains useful rules for punctuation and spelling with copious illustrations.
- (f) *Ganjína-i-Manzúm wa Naázr-i-Urdú, &c.*.—Compiled by Mirza Abdul Hakim Beg of Delhi. The selections from prose writers and poets of note contained in this book are designed by the compiler for the use of students of Middle and High Departments.

Copious notes and a vocabulary of difficult words and phrases have been added. The amount of readable matter in the book is rather small and some of the verses are far from decent.

- (g) *The Násirí*.—Is a periodical in Urdu which has come into existence in the last quarter of the year. Its aim is to issue articles calculated to polish the Urdu literature. The first number contains eulogistic pieces of poetry and a discussion on the Urdu language.

*Law*.—Under this head 28 original works, besides 97 translations and 1 republication, were received during the year. Almost all these books are produced to satisfy the demands of barristers, pleaders, mukhtárs, appeal and petition-writers, and law students.

The following publications may be mentioned :—

- (a) *The Bengal Regulations, the Act of the Governor General in Council, and Frontier Regulations applicable to the Punjab*.—This compilation comprises three volumes with running pages numbering 2,491, and is very useful as a book of reference.



- (f) *Al mukarrirat min al mukarrirat*—Exposes in forcible language the evils arising from taking intoxicating drugs, and endeavours to show that the use of these articles is forbidden by religion.
- (g) *Tekhni-i-Niswah wa Tarbiyat-ul-Insan*.—The compilation of this Urdu publication is ascribed to Her Highness the Begam of Bhopal. It treats of nursing of women during their confinement, the ways of keeping and feeding new-born children and the education of the young. The work is intended for the use of Muhammadans.
- (h) *Rare Pearls, or Gleanings from my Scrap Book*.—Is a small book in English, in which the author, a Muhammadan gentleman, has given in a simple style a large number of religious, moral, and social instructions, worthy of being studied by young men of every race and creed. A list of useful proverbs has been appended to the pamphlet in alphabetical order.
- (i) *Reason and Instinct*.—Is the production of a follower of the late Pandit Daya Nand Saraswati, in which the author has striven to show that animals possess mind which the cruelty of flesh-eaters ignores altogether. The book is tolerably well written, but very badly printed.
- (j) *Calcutta by Night and three Months in the Bush with Blacks and Bush-rangers*.—Is a description of the adventures which the author experienced during his residence in Calcutta and a sojourn of three months in the wilds of Australia. Some of the incidents are very interesting.

*Poetry*.—This is represented by the largest number of publications received during the year. The bulk of them, however, consists of frivolous and ephemeral productions in Panjabî verse on various subjects—social, moral, religious, controversial, love, &c.

- (a) *Adhyatma Ramayana*.—In Panjabî verse, is a translation of the original Sanskrit work of that name describing the exploits of Râma.
- (b) *Itmâ-i-Hujjat*.—Is a short poem in which the learned author, Maulavi Nazîr Ahmad, exhorts the Muhammadans to seek after Western education, which alone is the means of worldly advancement. He compares their present degenerated condition with the past grandeur of Islâm, and points out to them rather sneeringly how European and other non-Muhammadan nations, whom he calls infidels, have through knowledge acquired supremacy.
- (c) *Mutaddas-i-Hairat*.—Is a metrical criticism of the poem of Maulavi Altâf Hussain. In this book the author attempts to refute the views regarding reform introduced amongst Muhammadans by Sir Sayyid Ahmad.
- (d) *Prem Sarovar*.—Is a Hindi book of songs describing the incidents in the Râmâyana. The language is chaste, though not elegant.
- (e) *Qissa-i-Burkyâ*.—A small pamphlet, describes in verse a story of an old Thag woman who used to entice unwary travellers to her lodgings, and in the guise of hospitality poison them. She was at last found out in a curious way and punished.

The poem is void of merit or effect.

- (f) *Guldasta Abr-i-Sukhan*.—Is the name of a periodical newly started to aid in the culture of the Urdu poetical literature.

The first number contains short poetical pieces eulogizing Muhammad. Articles on various subjects are also added.

*Politics*.—Strictly speaking this province has little, if any, political literature. The few books received are nothing more than expressions of opinions against the movement set on foot by the National Congress.

The following may be noticed:—

- (a) *Anti-Congress*, being a lecture in Urdu delivered, on the 4th November 1891, at Gujranwala, by the Rev. J. L. Bhâskar Dâs, in which an attempt has been made to show that India is not yet fit to aspire to, or receive, representative government.

The reverend gentleman says that India is wanting in unity, because its people profess different religions, and until all such differences disappear in one universal religion, which he believes to be none other than Christianity, the Indians cannot call themselves a nation.

- (b) *A lecture, Sallatul ke Asqiq rîdyâpar kyd kisan*.—Is an Urdu lecture on the claims of Government on its subjects.

*Philosophy*.—Nine original works, 1 re-publication, and 1 translation were registered under this head.



(i) *Exposure of Daya Nand Saraswati and his followers*, by the Rev. Mr. T. Williams.—In this small pamphlet an attempt has been made to show that the late Pundit Daya Nand Saraswati has deliberately falsified the meanings of the Rig Veda which, the author says, contains idolatry of the simplest kind.

*Science (Mathematical and Mechanical)*—Of the 75 publications registered, only 13 are non-educational.

The following may be named:—

(a) *Risâla-i-Fann-i-Imrat kissa-i-awwal*—Contains rules and details of construction, and is designed for the use of subordinates in the Public Works Department.

(b) *Pâkât Hitâb*—Is a small pocket-book on Arithmetic, in which are given notation, multiplication tables, and the four simple rules, with explanatory definitions, &c.

*Science (Natural)*.—Only 8 original works were received under this head, all of which are designed for educational purposes. One of these is a *Hand-Book of Physical Geography*, designed by the compiler to serve candidates for the Entrance Examination as an epitome of the larger works on the subject.

*Voyages and Travels*.—Of the 3 original works received under this head, one is the second edition of Colonel Sleeman's Rambles and Recollections of an Indian official noticed in my last report. The other two are—

(a) *Tuhfah-i-Sârwa Siâhat*, which contains selections from the travels of Pandit Gopî Nath, joint-editor of the *Akhbâr-i-Am* newspaper. The book can be scarcely said to possess much interest so far as travels are concerned, as a great part of it is taken up with a discussion in the defence of image worship which is said to have been designed by the ancient Rishis as a first step towards divine worship for those who are deficient in theology.

(b) *Aina-i-Hind, Vol. II*, which contains descriptions of persons and places met with by the author during his extensive travels.

The beauty of the work has been marred by an over-abundance of observations of a pantheistic character and analogies drawn from the various scenes witnessed. The style also, though rhythmical, is puerile.

#### GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB UNDER ACT XXV OF 1867 DURING THE YEAR 1849

Subject.	Original Works		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Arts	3	1			4		4	4
Biography	14	1	1	1	17		17	17
Drama	8		19	1	28		28	28
Fiction	2		9	12	23		23	23
History	5	6	5	2	18	13	5	18
Language	116	64	91	20	291	291		291
Law	25	3	1	97	126		126	126
Medicine	97	5	12	5	119	6	113	119
Miscellaneous	152	46	45	58	301	101	200	301
Poetry	229	9	365	2	605	7	598	605
Politics	3	...	1		4		4	4
Philosophy (including Mental and Moral Science)	9		1	1	11	2	9	11
Religion	275	9	265	24	573		573	573
Sciences (Mathematical and Mechanical)	44	14	12	5	75	62	13	75
Sciences (Natural and other)	5	3	...		8	8		8
Voyages and Travels	2	1	.		3		3	3
<b>TOTAL</b>	<b>889</b>	<b>162</b>	<b>827</b>	<b>229</b>	<b>2,206</b>	<b>490</b>	<b>1,716</b>	<b>2,206</b>

#### English Language.

Biography	1	...	.		1	..	1	1
Drama	1		..	..	1		1	1
History	1		.		1	1	.	1
Language	3	2	..	..	5	5	.	5
Law	22	3	.	..	25	.	25	25
Medicine	4	1	.	..	5	.	5	5
Miscellaneous	23	1	1	..	25	.	25	25
Poetry	1	..	.	..	1	.	1	1
Politics	1	..	.	..	1	.	1	1
Philosophy (including Mental and Moral Science)	2	..	.	..	2	1	1	2
Religion	15	..	.	1	16		16	16
Sciences (Mathematical and Mechanical)	1	..	..	.	1	1	.	1
Sciences (Natural and other)	1	..	.	..	1	1	..	1
Voyages and Travels	1	1	.	.	1		1	1
<b>TOTAL</b>	<b>76</b>	<b>8</b>	<b>1</b>	<b>1</b>	<b>86</b>	<b>9</b>	<b>77</b>	<b>86</b>



*Sindhi Language.*

Subject.	ORIGINAL WORKS.		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Drama	1	...	1	1	2	..	2	2
Fiction	..	..	1	1	2	..	2	2
History	..	..	4	..	4	4	..	4
Language	..	..	5	..	5	5	..	5
Miscellaneous	4	..	5	3	12	8	4	12
Poetry	23	..	9	..	34	..	34	34
Religion	4	..	2	..	6	..	6	6
Science (Mathematical and Mechanical)	1	..	..	..	1	1	..	1
TOTAL	35	...	26	5	66	18	48	66

*Urdu Language.*

Arts	3	1	..	..	4	..	4	4
Biography	7	1	1	1	10	..	10	10
Drama	5	..	9	..	14	..	14	14
Fiction	..	..	7	9	16	..	16	16
History	2	6	1	2	11	8	3	11
Language	47	37	23	13	120	120	..	120
Law	3	..	1	97	101	..	101	101
Medicine	80	3	3	4	90	6	84	90
Miscellaneous	103	41	23	49	216	76	140	216
Poetry	61	2	40	..	93	1	92	93
Politics	2	..	..	..	2	..	2	2
Religion	122	8	24	21	170	..	170	170
Science (Mathematical and Mechanical)	38	14	10	5	67	54	13	67
Science (Natural and other)	4	3	..	..	7	..	..	7
Voyages and Travels	2	..	..	..	2	..	2	2
TOTAL	469	111	142	201	923	272	651	923

*English and Pashto Languages.*

Language	1	..	..	..	1	1	..	1
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*English and Persian Languages.*

Language	1	..	..	..	1	1	..	1
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*English and Urdu Languages.*

Language	24	5	1	..	30	30	..	30
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*Arabic and Punjabi Languages.*

Poetry	..	..	1	..	1	1	..	1
Religion	..	..	10	..	14	..	14	14
TOTAL	4	..	11	..	15	..	15	15

*Arabic and Pashto Languages.*

Religion	1	..	..	..	1	..	1	1
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*Arabic and Persian Languages.*

Language	1	..	..	..	1	1	..	1
Religion	2	..	7	..	9	..	9	9
TOTAL	3	..	7	..	10	1	9	10



*Arabic, Persian, and Hindi Languages.*

Subject.	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Language . . . . . . . .	1	...	...	...	1	1	..	1

*Arabic, Persian, and Punjabi Languages.*

Language . . . . . . . .	..		1	..	1	1	..	1
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*Arabic, Persian, and Pashto Languages.*

Religion . . . . . . . .	2	..	...	..	2	...	2	2
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*Arabic, Urdu, and Punjabi Languages.*

Religion . . . . . . . .	1	..	.		1	..	1	1
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*Urdu, Arabic and Persian Language.*

Language . . . . . . . .	3	" 1	2	.	2	3	.. 4	3
Religion . . . . . . . .	3	" 1	2	.	2	3	.. 4	3
TOTAL . . . . . . . .	3	1	2	.	6	2	4	6

*Urdu, Persian, and Punjabi Languages.*

Language . . . . . . . .	..	1	" 1	..	1	1	.. 2	1
Poetry . . . . . . . .	..	1	" 1	..	1	1	.. 2	1
TOTAL . . . . . . . .	..	1	" 1	..	3	1	.. 2	3

*Arabic, Persian, Urdu, and Punjabi Languages.*

Religion . . . . . . . .	..	..	1	.	1	..	1	1
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*English, Punjabi, Sanskrit, Urdu, Arabic, Persian, Pashto, and Latin Languages.*

Poetry . . . . . . . .	1	..	..	..	1	..	1	1
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## CENTRAL PROVINCES.

From C. E. B. CRITCHLEY, Esq., Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department.—No 231—16, dated Nagpur, the 15th January 1890.

I am directed, with reference to Mr. Hewett's letter No. 276, dated the 9th February 1888, and in accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, to submit two statements showing the analysis of publications issued in the Central Provinces and registered, under Act XXV of 1867 (together with a summary of contents), during the year 1889.



*Burmese Language.*

Subject.	Original Works		Copies of other titles	Transl. Works	Total	Price per copy	Sum total	Total
	First Edition	New Edition						
Drama	32	19	2	1	24	1	24	24
Fiction	—	—	—	—	—	—	—	—
History	—	—	—	1	1	1	1	1
Language	—	—	1	1	2	1	2	2
Medicine	—	—	4	—	4	1	4	4
Miscellaneous	—	—	2	1	3	1	3	3
Poetry	—	—	9	15	24	1	24	24
Religion	—	—	12	1	13	7	91	91
Science (Mathematical and Mechanical)	—	—	1	—	1	1	1	1
Science (Natural and other)	—	—	1	1	2	1	2	2
<b>TOTAL</b>	69	36	22	9	125	7	171	171

*Pañ and Burmese Languages.*

Miscellaneous	1	1	1	1	1	1	1	1
Religion	—	—	—	—	—	—	—	—
<b>TOTAL</b>	1	1	1	1	1	1	1	1

*English and Burmese Languages*

Language	2	1	1	1	1	1	1	1
Miscellaneous	—	—	—	—	—	—	—	—
Science (Natural and other)	—	—	1	—	1	1	1	1
<b>TOTAL</b>	2	1	1	1	1	1	1	1

*Karen Language.*

Biography	1	—	—	—	1	1	1	1
History	—	—	—	—	—	—	—	—
Language	—	—	2	—	2	1	1	1
Religion	—	—	—	—	—	—	—	—
Science (Mathematical and Mechanical)	—	—	1	1	—	2	2	2
<b>TOTAL</b>	3	3	—	1	7	6	2	2

*General Analysis of Publications registered in Burma during the year 1892.*

Biography	1	—	—	—	1	1	1	1
Drama	34	19	2	—	35	—	35	35
Fiction	—	—	—	—	—	—	—	—
History	—	—	—	—	—	—	—	—
Language	—	—	2	—	2	1	1	1
Law	—	—	—	—	—	—	—	—
Medicine	—	4	—	—	4	1	4	4
Miscellaneous	—	6	1	—	6	1	6	6
Poetry	—	9	15	2	26	1	27	27
Religion	—	12	1	19	8	41	4	41
Science (Mathematical and Mechanical)	—	2	1	—	2	1	2	2
Science (Natural and other)	—	2	2	1	1	7	6	7
<b>TOTAL</b>	75	41	22	11	163	21	181	181

**ASSAM.**

From F. C. DIXON, Esq., Owing Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department.—No. 267 G., dated 21st Aug. 1892.

I am directed to forward, for the information of the Governor-General in Council, a copy of a letter from the Director of Public Instruction and Registrar of Books, Assam, No. 8, dated the 1st February 1892, submitting the annual report and analysis of publications registered under Act XXV of 1867 during the year 1892.



*Journal Despatch.*

Subject	Number of Books		Number of Periodicals		Number of Journals	
	Received	Published	Received	Published	Received	Published
Books Received	1	1	1	1	1	1
Books Published	1	1	1	1	1	1
Total	1	1	1	1	1	1

*Journal Despatch (Continued)*

Subject	Number of Books		Number of Periodicals		Number of Journals	
	Received	Published	Received	Published	Received	Published
Books	1	1	1	1	1	1
Periodicals	1	1	1	1	1	1
Books Received (Government and National)	1	1	1	1	1	1
Books Published	1	1	1	1	1	1
Total	1	1	1	1	1	1

J. WILLIAMS,

*Department of External Affairs, Parliament House, Canberra.**Method*

From Collected Statistics, 1955, E.P.C.L., Received in December, it is known to the Government of India, that the Department of Statistics and Registration, has the following figures:

With reference to your letter No. 12-III-1955, dated 12th June 1955, I have the honor to forward the figures and analysis of books published in the State of Bihar and the Central and Madras Princely States during the year 1955.

*Review and Analysis of Works published in Bihar in 1955*

1. The total number in 1955, and of the periodicals. The average of the periodicals is 100 per annum, the figure being 115 for 1950, 110 for 1951, 111 for 1952, and 113 for 1953.

2. The largest number of the publications were found to be as follows:-

## In English and Sanskrit language

English	1	1	1	1	1	1
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## In the vernacular spoken in the State

Bengali	1	1	1	1	1	1
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Hindi	1	1	1	1	1	1
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## In other vernacular languages

Gurkha and Khasi	1	1	1	1	1	1
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Tamang and Gurung	1	1	1	1	1	1
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Santali and Deccani	1	1	1	1	1	1
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Garo, Khasi, Bodo, and Santali	1	1	1	1	1	1
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Total	11	11	11	11	11	11
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Per cent	100	100	100	100	100	100
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Per cent	100	100	100	100	100	100
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Per cent	100	100	100	100	100	100
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2. The subject matter of the works to be given below under the following heads:-

General and Economic	1	1	1	1	1	1
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Total	11	11	11	11	11	11
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Per cent	100	100	100	100	100	100
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*In the English Language.*

Subject.	ORIGINAL WORKS.		Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Science (Natural and other) . . . . .	1	...	.	...	1	1		1

*In the Sanskrit Language.*

Drama . . . . .	.	.	1	...	1	...	1	1
Fiction . . . . .	.	.	1	...	1	...	1	1
History . . . . .	.	.	1	...	1	...	1	1
Language . . . . .	3	1	5	...	9	5	4	9
Poetry . . . . .	1	...	1	...	2	1	2	2
Philosophy (including Mental and Moral Science) . . . . .	1	...	1	1	1	1	1	1
Religion . . . . .	3	...	4	1	7	1	6	7
TOTAL . . . . .	7	1	13	1	22	6	16	23

BANGALORE,  
The 1st March 1890.

L. RICE,  
Education Secy. to the Govt. of Mysore.

Review and Analysis of Works published in the Civil and Military Station, Bangalore, in 1889.

The total number was 11.

This shows an increase of one over the previous year.

2. The languages in which the publications were issued were as follows :—

In English . . . . .	.	.	.	.	.	.	.	6
In Telugu . . . . .	.	.	.	.	.	.	.	1
In Kannada . . . . .	.	.	.	.	.	.	.	1
In Hindostani . . . . .	.	.	.	.	.	.	.	1

In more than one language—

Hindostani and English . . . . .	.	.	.	.	.	.	.	1
Hindostani and Persian . . . . .	.	.	.	.	.	.	.	1

3. According to subject-matter, there are—

One under *Arts*, one under *History*, one under *Language*, one under *Law*, one under *Medicine*, one under *Philosophy*, one under *Religion*, and four under *Miscellaneous*.

4. Of the whole number, five are educational works and six non-educational. None calls for special notice

E. MARSDEN,  
Inspector of Schools, Civil and Military  
Station, Bangalore.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATION,  
BANGALORE, DURING THE YEAR 1889

*English Language.*

Subject.	ORIGINAL WORKS		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts . . . . .	1	...	...	...	1	...	1	1
Law . . . . .	1	...	...	...	1	...	1	1
Miscellaneous . . . . .	3	1	...	...	4	2	2	4
TOTAL . . . . .	5	1	...	...	6	2	4	6



*Marathi Language.*

Subject.	ORIGINAL WORKS		Re-publica-tions	Trans-lations	Total	Educa-tional	Non-edu-ca-tional	Total
	First edition.	New edition						
Drama . . . . .	...	1	...		1	...	1	1
Law . . . . .	1	.	...		1	...	1	1
Miscellaneous . . . . .	11	.	.		11	8	3	11
TOTAL . . . . .	12	1	...	...	13	8	5	13

*Drama*—"Tara Natuk." This is an adaptation of Shakespear's "Cymbeline."

*Miscellaneous*—Under this head the following books have been received.—

1. "The Berar School Paper," of which 7 numbers have been received, is an educational monthly magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, &c.
2. "The National Congress of India" is a small book which describes the object and benefits of the National Congress.
3. "Hand bill of the Indian National Congress." It explains the nature of the National Congress, and its object.
4. "Proceedings of the 4th Indian National Congress." It gives the different resolutions discussed and adopted by the Congress.
5. "Report of the Berar Educational Conference for the year 1888." This is a small book which contains the proceedings of the Educational Conference.

*Law*.—"Catechism of the orders of the Inspector General of Police, Hyderabad Assigned Districts."

This is a small book which contains short rules for the guidance of police officers.

**AJMERE-MERWARA.**

From Colonel G. H. TREVOR, Commissioner, Ajmere-Merwara, to the Secretary to the Government of India, Home Department,—No 611 G, dated the 3rd March 1890

Agreeably to the provisions of section 19 of Act XXV of 1867, I have the honour to forward a copy of the catalogue of books published in Ajmere-Merwara, and registered under the said Act during the quarter ending 31st December 1889. An extract from the said catalogue, in the form prescribed by Government Resolution No. 40—1926 to 1943, dated the 2nd December 1876, and six annual analyses, are also enclosed.

**ANNUAL ANALYSIS OF BOOKS REGISTERED IN AJMERE-MERWARA DURING THE YEAR 1889.***Language—Urdu-Arabic Bi-lingual Combination.*

Subject.	ORIGINAL WORKS		Re-publica-tions	Trans-lations	Total,	Educa-tional	Non-edu-ca-tional	Total	Summary.
	First edition	New edition							
Language . . . . .	1	...	...	...	1	1	..	1	"Almifsh" is the name of the book. It is a primer for the use of Urdu and Arabic scholars

*English Language.*

Language . . . . .	...	...	1	...	1	1	..	1	The only book registered was a republication of How ard's English Primer for Indian schools.
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